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S. P. G.
Missionary Exhibitions
Department.

HANDBOOK
ON
MADAGASCAR.



S. P. G. Office,
15 TUFTON STREET, WESTMINSTER, S.W.

PRICE

FOURPENCE.

SIXPENCE

Stewards' Handbook.



A COURT IN A MISSIONARY EXHIBITION.

“Workers together with God.”

Part I. THE MISSIONARY EXHIBITION.

(a) **Its Object and Meaning.**—If it be indeed true, as of late years we have come more and more to realize, that the primary duty of the Church in this age is to make strenuous efforts to fulfil the Lord's last command, “Go ye into all the world, and proclaim the glad tidings to every creature”; if on every hand “it is plain we have an irresistible mandate to proclaim the Kingdom,” *and we are not doing it as we should*, then it is evident that missionary interest and effort must no longer be regarded as the fad of the few. Special efforts then would seem to be necessary to quicken throughout its whole membership the Church's sense of responsibility towards the non-Christian world, and towards those scattered children of the household of faith whose lot is cast in distant places whither the Church has not yet been able to follow them.

And thus the Missionary Exhibition has come into being as a great educational agency, and a most attractive way of interesting young and old in the work for God which lies beyond our own gates and yet lies within our responsibility.

(b) **Its Educational Value.**—In the preliminary circular usually issued to draw attention to a forthcoming Exhibition the question is asked, “**What is the Exhibition for?**” and the answer given is—

- To **interest** visitors and set them wondering and wanting to know about the people and things in foreign lands. When they begin to wonder why people in heathen lands are not Christians then is the opportunity
- To **instruct** them by answering their questions, explaining the exhibits, giving talks and lantern lectures, and setting forth the facts and needs of the missionary enterprise by pageants, tableaux, and other illustrative methods. The result of all this will be by God’s grace
- To **inspire** them with a real desire to win the world for Christ, and for that end to pray and work and give themselves and their money to the cause.

To attain this threefold end is then the object of our Missionary Exhibition, which consequently must be a carefully organized undertaking.

1. **Local Organization.**—Much thoughtful planning and months of careful preparation on the part of the local committee and officers are needed to bring the Exhibition to a successful issue. The selection of the right persons for the oversight of the various departments, the laborious and manifold duties to be undertaken by the General Secretary and heads of departments, the loyal and united support of the effort by the whole Church in the neighbourhood, all these are essentials. In all matters of organization, however, the cordial support, advice, and assistance of the Exhibitions Department of S.P.G. and of the Headquarters Staff generally, can be relied upon. There is now a fund of wide experience to draw upon, and it is at the disposal of those contemplating an Exhibition. But the real life and spirit of the Exhibition and its permanent value depend very largely upon two classes of persons, the “Deputations” and the stewards.

2. **The “Deputations.”**—These are the accredited representatives of the Society who are sent to give brief lectures in the various courts. A really wonderful work has been done at many Exhibitions by these representatives from the Mission Field. To be able, in short talks of from twelve to fourteen minutes, to give a clear-cut outline of the conditions of their life and work abroad, to convey a vivid impression of the character of the people, to illustrate their manners and customs in such a way as to stir the imagination of the hearers, to kindle their enthusiasm and whet their appetite for more, and withal to show the intensity and urgency of the need for increased activity by the Christian Church is a feat which seems impossible, and yet one has known it performed over and over again, even by those who have had little experience in Exhibition work. There seems to be something in the atmosphere of a well organized Exhibition which draws out the best that is in our speakers. Their personality, too, frequently impresses their

audience as much as their words—their bright cheerfulness and human sympathy, their keen enthusiasm and joy in their work, their evidently strong and sincere love of their people and their longing to get back to them, are to many a revelation of what the missionary life really is. It is the Society as it is known abroad which is on exhibition, and in the vivid and living pictures of its manifold and varied activities presented by the representative missionaries in the courts, misconceptions and prejudices are removed, and there is aroused in the minds of many an abiding interest in and a desire to assist the good work.

3. The Stewards.—Here the Society has to rely upon the Church in the locality in which the Exhibition is held. The stewards are local Church people, men and women, without whose help the Exhibition could not be carried through.

How are these stewards obtained, and how prepared for their work?

When an Exhibition has been decided upon and the committee formed and officers appointed one of the first things to be done is to allocate the various courts to parishes. Generally a town parish makes itself responsible for the care of a court, but frequently one or more country parishes in the neighbourhood assist, providing stewards for the afternoons of one or more days. These parishes thus responsible, select among them from twenty to thirty people who are willing to act as stewards in that particular court in turn for about two hours at a time, and are willing to give some time and trouble to learning their duties.

(c) The Steward's Responsibility.—The word “steward” suggests a trust—a responsibility. From what has been said above it will be readily seen that upon the stewards and other helpers at a Missionary Exhibition rests no small share of the responsibility for its success, and that success is a thing quite apart from any financial consideration.

A Missionary Exhibition is a *missionary* effort, a real bit of missionary work on the part of every person engaged in its promotion, and must be taken up in that spirit. Too much emphasis cannot be laid upon the spiritual value of the steward's work. For the time being the steward has the happiness of being an active missionary, tastes in some degree the keen *joy* of the missionary's life, which comes to those who make an earnest effort to fulfil their Lord's great command, and the *longing* to continue and advance in that work. Such a task needs the humble prayerful spirit and an intelligent preparation.

The ideal steward then throws himself or herself, heart and soul, into the Exhibition, and during the months of preparation uses every opportunity of increasing his own missionary knowledge that he may be able to pass it on to others. He seeks to deepen his own sense of missionary responsibility, uses every spiritual means at his disposal to catch the missionary fire, to learn something of the love of his Master for perishing souls, and having tried, however humbly, to live closer to Christ and to drink in deeper

draughts of His Spirit, he has learnt what Missions mean, for as the great Indian missionary Henry Martyn said, "The Spirit of Christ is the Spirit of Missions."

Nothing is more wonderful than the way in which a body of stewards who have caught this missionary idea impresses the public who come to the Exhibition. Even the idle and the thoughtless visitor may be touched, and by the earnest and reverent demeanour of the stewards be led to realize that after all Missions are a matter of life and death, and that the Church is in deadly earnest to fulfil what she regards as a solemn and a pressing duty.

The Steward in his Work.—Stewards in a Missionary Exhibition are generally under the direction of a captain of stewards (see leaflet on "The Captain of Stewards") who assigns to them their duties, having previously ascertained in what capacity they are willing to offer their services. Stewards are either court stewards or are assigned special tasks, such as door-keepers, ticket sellers or collectors, clerical assistants in the office, or they may belong to a corps of guides, whose duty it is to see that visitors do not wander aimlessly about the Exhibition, but help them to see all that is to be seen, and learn all they should in the time at their disposal. The voluntary helpers in the Refreshment Department or at the Sale of Work, though under the immediate direction of their own particular head of department, are classed as stewards, and should share the steward's spirit spoken of above, and to some extent the preparation also.

The steward then, in whatever capacity he, or she, may be acting, is part of an organization, in which *discipline* must be recognized as an essential principle. The fact that the services are being rendered voluntarily does not affect the responsibility of the steward, except it may be to make him even more punctual and sincere in the discharge of his assigned duties than he would be if paid for them. The service is a divine service. He is working not for man, or for a Society, but for God. The following then are essentials:—

1. *Discipline.*—No Exhibition can be carried through successfully unless there is a cheerful and prompt obedience to orders. The secretary who arranges the daily programme has a very responsible task. The fitting in of all that goes on during the day—and there is always something going on—is a very delicate operation, involving much thought and hours of careful planning out. One unpunctual, self-willed, or obstinate steward may do a very great deal to destroy arrangements upon which depend the smooth working of the programme and the comfort and convenience of many.
2. *Courtesy.*—The visitors to an Exhibition are not invariably as well-behaved as they might be, nor is their grasp of the missionary idea always very real. A good deal of gentleness, patience, and courtesy is required of stewards. Stewards, as a rule, do display Christian courtesy in their dealings with the public, and the spirit of willing and cheerful service which animates a Missionary Exhibition is one of its most attractive features.

(d) **The Steward's Preparation.**

1. Why Preparation is Needed.—In his work the chief foes the steward will have to fight will be ignorance and indifference, and he must prepare himself carefully to meet and combat them.

Ignorance.—We cannot educate people about Missions unless we know something about them ourselves—so a steward must study. There are three lines of personal study and preparation which are of vital importance for all; not only for court stewards, but quite as much for door-keepers, helpers in the refreshment and sale departments, washers-up, and programme sellers, for the actors in the tableaux and pageants, for stage managers and organizers:—

First, the steward should be quite sure why Foreign Missions are important. The inspiration, the command, the duty, and the principles of Foreign Missions based on the Bible. Life must be brought into all the world through obedience to the Command and claim of the Promise.

Second, the steward should take pains to be clear about some fundamental missionary principles. To be ready to meet the stock objections and to give reasons for "one's own faith in Missions." To clear away vagueness, and remove the idea that Buddhism or Mohammedanism are better religions for certain races than Christianity. We are so afraid of being called intolerant and of not acknowledging the truth and beauty in other faiths that this is a real danger. (See Part II., "General Stewards' Handbook.")

Third, the steward must prepare his own spiritual life. In the following section the necessity and value of intercession are pointed out. The importance of it in the stewards' preparation is very great; on them depends very largely the "atmosphere" of the Exhibition. There must be an atmosphere in which the Holy Spirit can work. This can only be attained by prayer and intercession, and if every steward can be made to realize the importance of this devotional preparation there will be no difficulty in dispelling the foe of *Indifference*. It is the attitude and sympathy of the stewards which really matter in an Exhibition. They will be in direct touch with the visitors, and it depends on them to pass on the spiritual current which they can only receive by their own preparation and intercession.

2. How the Preparation is to be Carried Out.—All preliminary arrangements will be made locally and the stewards allocated to their various courts and departments some months before an Exhibition. Lists of stewards will be prepared and distributed and a secretary appointed for each court and department. When all this has been organized the work of individual preparation for each steward begins. Sometimes the training of stewards is undertaken locally with possibly the visit of deputations to several of the courts shortly before the Exhibition. The more usual and perhaps the way that produces the best results is for an "instructor" to visit a town or district immediately the stewards have been collected and to spend a week or ten days among them. A band of

workers specially trained for the purpose is now at the disposal of S.P.G., and these "instructors" are quite prepared to take all preliminary meetings and to start the stewards' preparation—a round of meetings being fixed beforehand and the whole week filled to the best advantage. The visit should be at least four months before the date fixed for the Exhibition, and the notice that an "instructor" would be welcomed sent to the Headquarters' Secretary for "instructors" as long beforehand as possible.

Whichever plan is adopted a general meeting of stewards is called, including members of committee and heads of departments, for upon this meeting a great deal depends. First impressions colour the whole of one's subsequent view of a subject, and it is probably at this meeting that many stewards (who have volunteered for various reasons) will learn what a Missionary Exhibition ought to be, and realize that they individually have a responsibility in making it a glorious bit of work. In some places more than one general meeting may be necessary to suit different workers, for it is essential that all should have the same aim and ideals put before them.

Next will come a meeting of court secretaries and heads of departments, and they will plan, with the help of the "instructor," methods of study and preparation, and secure **Services of Intercession** in as many churches as possible. They will realize that much lies with them in making intercession a real part of a steward's preparation. This will include:—

1. Joint intercession in church. The stewards will be encouraged to attend and make the services live, to send in their own subjects for intercession.
2. Joint intercession in groups as a result of joint study. "Where two or three are gathered together."
3. Individual intercession. As stewards get familiar with names of missionaries and their circumstances, they will be the more ready to pray for them. The "S.P.G. Cycle of Prayer" will be found helpful.

Study.—The methods of study vary considerably, the most usual are:—Study Circles, lectures by members of J.C.M.A., missionary reading parties, and lantern lectures. Each secretary will arrange what seems best for his stewards, and if he is really keen himself the stewards will soon catch his enthusiasm. It is better to arrange a simple plan that can be carried out than a more elaborate one that has to be given up. In many places the Study Circle method will be warmly welcomed, and meetings be arranged weekly or fortnightly with comparative ease. Other stewards may be frightened by the very word "study," and for them lantern lectures or reading parties will seem more possible, and very often lead to a Study Circle being formed when the Exhibition is over.

A plan of campaign being arranged, the stewards will meet according to their courts and departments. The "instructor" (or secretary) will explain to them their special duties, and after having given them a brief sketch of their particular country (or department), the conditions of work, opportunities, problems, etc.,

will start them on their studies. We have considered on broad lines the study that is necessary for everyone; added to this we shall find that each department and court requires its own more detailed preparation. It is obvious to all that a court steward will study books on his particular country, and one knows the sort of panic that seizes everyone at the thought of having to talk about a country and "explain the curios." Nearly all court stewards realize at once that some study is necessary, but other stewards, i.e., general, refreshment, sale of work, door-keepers, etc., will be surprised when it is suggested that they should "line up" with the court stewards and form reading parties or Study Circles. That S.P.G. does consider this advisable, nay more, essential, is proved by the fact that one of the handbooks for stewards is written entirely for their use.

A word about these handbooks in general, and it is a word of warning—they are *not* meant to take the place of other books or to encourage the habit of "cramming" with as little trouble as possible, they are meant to give an incentive to further study, and as they are published very cheaply it is hoped they will be within the reach of every steward. One is prepared for each court and gives an outline of the knowledge necessary, books on the subject for deeper reading being recommended.

The starting of these groups for study is important work, and the carrying of them on is no easy task. The "instructor" may take the first meeting, but it is the court secretary who will be in charge of the study in the intervening time before the Exhibition. It is he who is to fire the stewards with enthusiasm, to persuade them to take trouble and to know facts, to borrow books from societies, libraries, and friends—acting as librarian himself or appointing a substitute. Stewards will be raised to his ideal through his own truth and faithfulness to it. He will do all he can to consecrate his work and to let those working under him feel that theirs is a consecrated service.

(e) **The Exhibition in its Intercessory Aspect.—**

A visitor at one of our S.P.G. Exhibitions, writing to a Church newspaper, made the remark that the effort appeared to be surrounded with intercession, and found in that the secret of the sense of unity and of broad-minded sympathy manifested by all who were working in the Exhibition.

What methods are adopted to secure this atmosphere of intercession?—

1. From the moment that the Exhibition is seriously in hand the importance of prayer for the success of the undertaking is urged. An Exhibition collect is usually sanctioned for public and private use by the bishop of the diocese, and all workers for the Exhibition in whatever capacity are, so far as possible, urged to consider the daily use of the collect a part of the obligation they have undertaken. Thus a body of perhaps a thousand or more workers for months before the Exhibition takes place have been petitioning the Throne of Grace that the divine blessing may rest upon all that is done.

Sometimes this body of praying workers is augmented by another, smaller in numbers, but no less effectual. There are almost always a number of invalids, of blind persons, and others who are unable to give active assistance during the Exhibition, but who are anxious to be of service. These are banded together into a Prayer Union, and the volume of intercession is thus augmented. This idea was first put forth by an invalid, who herself, in spite of infirmity, was a tower of strength to the missionary cause in her neighbourhood.

2. All members of committees, all who take part in tableaux, pageants, missionary plays, or members of Study Circles, or those who meet in any way for the study of missionary work generally or of their own particular duty in connection with the Exhibition, are urged from the first to consider their work as essentially spiritual, and to be begun and carried on in a spirit of prayer. The Exhibitions Department are now issuing forms of intercession to be used by workers at their meetings.

3. In preparation for the Exhibition special intercession services will have been arranged by the parochial clergy (see above, page 6), and the lists of services given in various Exhibition handbooks show that many such services are usually held.

4. As the Exhibition draws near celebrations of Holy Communion in the churches, with special intention as to the objects of the Exhibition, are arranged, and throughout the week of the Exhibition become, in most instances, daily pleadings.

5. Besides a united service of intercession every day in some principal church throughout the Exhibition week, the Exhibition itself is opened and closed daily with prayer. Every representation of tableaux, pageants, etc., also should be preceded and concluded by those connected with it joining in short petition that their efforts may be directed and blessed. But the most striking feature probably of the day's proceedings is about 8 p.m., when the evening crowds have assembled and there is all the hum and movement of a vast gathering of happy, interested people. The bell rings, the whole assemblage faces the platform, a quiet and a hush which are most impressive prevail for a few moments, a few words are spoken to direct the thoughts of the gathered multitude, and a few short petitions, often in Litany form, are offered. The marvel of the matter is that it is often evident that many of those joining in are not accustomed to public prayer, and yet the spirit of the whole body, the atmosphere which surrounds the gathering, moves them, and they join in. The effect is felt throughout the rest of the evening.

6. And, lastly, if possible, either in some quiet room in the Exhibition building, fitted up as a temporary chapel, or in some adjacent church, arrangements are made for continuous intercession throughout the whole time that the Exhibition is opened. Petitions are offered on behalf of the missionary work of the Church according to a rota of intercession, as well as for the Exhibition in progress, by a body of interceders.

Part II. MADAGASCAR.

PREFACE.

This little book is intended to help stewards in the Madagascar Court of S.P.G. Exhibitions. We hope the stewards will enlarge its scope by reading some of the books recommended.

For those who are able to study this book in company with five or six others, suggestions of problems for discussion, and references to further information in other books, are added to each chapter. Suggestions as to how the Leader may best manage these discussions can be obtained from the Study Department, S.P.G. (price 4d.).

NOTES ON PRONUNCIATION.

The vowels in Malagasy are pronounced as in French, with the exception of *o*, which is pronounced like *oo*, e.g., *Mahanoro* is pronounced *Marhanooroo*. The letters *c*, *x*, *q*, and *u* are absent from the Malagasy alphabet; *j* is sounded like *dz*, e.g., *flanjana*, pronounced *flandzana*. Names always have the prefix *Ra*, so that Samuel becomes *Rasamoély* and Joel becomes *Rajoély*; the final vowel is added for euphony, as the Malagasy are incapable of concluding a word with a consonant. This *y* is not, however, pronounced like our *y*, but is only slightly sounded; an *s* before it becomes *sh*, e.g., *Malagasy* is pronounced *Malagashi*.

Names of places are usually made up of several short words descriptive of the locality, e.g., *Befôtaká* means "*much mud*," *Ámbinánindráno* means "*at the meeting of the waters*."

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CHAPTER I:

The Island of Madagascar.

Position and Extent.—The island of Madagascar lies to the south-east of Africa. The Mozambique Channel, which separates it from the continent, is 250 miles wide at the narrowest part. Madagascar is 1,000 miles long and averages 250 miles in breadth.

It is the third largest island in the world, being exceeded in size only by New Guinea and Borneo. The total area almost equals that of France.

Madagascar in 1913.—Madagascar is a French colony. It was taken in 1895 by a military expedition. It is hard to say exactly by what right it was acquired, though the French had long been masters of some small islands (Ste. Marie and Nossi Bé and others), and had held at one time some territory to the extreme south of the island, called Fort Dauphin. The town and splendid harbour of Diego Suarez in the extreme north were seized in 1885, and Tananarive, the capital, fell in 1895. At first a protectorate was proclaimed, but about six months later the Queen of Madagascar was removed to Algiers and the island formally annexed as a French colony.

Government.—It is now governed on much the same system as our Indian Empire. There is a Governor-General, responsible to the Secretary of the Colonies and to the President of the Republic, but entrusted with very large powers. Under him there are some twenty administrators, each in charge of a province. The provinces vary in size and population. As a rough guess we might say that they are from fifty to eighty miles square. They are usually subdivided into two or three districts, each with an assistant administrator-in-charge. These again are in some cases subdivided into two or three administrative posts. All the officials mentioned thus far are Frenchmen. Those in charge of the provinces are, of course, important persons, and together with their assistants are what we should call "commissioners" in the Civil Service. The Frenchmen in charge of the "posts," however, are usually policemen or ex-soldiers. Underneath again there are native governors, "sous-gouverneurs," and "chefs de canton," and at the bottom the "chefs de village." It is easily seen that we have a carefully articulated system, from the Governor-General downwards to the host of humble village chiefs.

In the town or village, which is the chief centre of a province, we find, in addition to native clerks, some four or five French officials at least. In larger centres they are much more numerous. There are, among others, the administrator of the province, two or three assistants, a treasurer, or chief officer of health, and a chief of the police. As in our own Civil Service in India or elsewhere, judicial functions are an important part of the administrator's duty. He tries cases of theft, violence, crime of all sorts, and punishes those who have not paid their taxes or fulfilled their share of public labour. All males over sixteen years of age pay a head tax and do eight days forced labour in the year. In Tananarive the head tax is £1. 4s. a year; in the provinces, with a few exceptions, it is 16s. A day labourer can earn about 6d. or 8d. in the fields. A domestic servant is paid from 16s. to £1. 4s. a month, out of which he keeps himself. There is very seldom any brutal ill-treatment, and the lash is never used; but the Malagasy are kept under very close supervision and not much happens of which the authorities

are not aware. At the same time, as in all Eastern lands and in some Western lands also, it is not easy to catch a criminal. Each individual has his identification card, with his name, village, age, etc., inscribed upon it, and must produce it whenever called upon. He usually carries it in a little iron cylinder which he hangs round his neck.

The Climate.—The climate is distinctly good on the higher plateau, but hot and enervating on the coast. The hot season is from November to March, when sleep is difficult at night, under a mosquito net, in a still and steamy atmosphere. During the day the heat is relieved by fresh breezes from the sea. Up in Tananarive, and along a high plateau which stretches from north to south in the interior of the island, it is seldom unpleasantly hot. The sun burns like a furnace all the year round, but the "rainy season," which lasts during the summer months from November to March, brings the relief of heavy storm clouds with torrents of rain during the latter part of the day. The thunderstorms are very severe, and many people have been killed by lightning. All the houses in Tananarive have lightning conductors.

There is a certain amount of malarial fever in all parts of the island, but much can be done to keep the enemy at bay by attention to the ordinary rules of health, the careful use of quinine, and a cheerful disposition.

Towns.—The principal towns in Madagascar are Tananarive, the administrative centre and capital, in the central province; Tamatave, the chief commercial port; Diego, with its beautiful harbour to the far north; Majunga and Tulear, ports on the west coast, which connect us with South Africa; Mananjary on the east coast; Fort Dauphin to the south.

The word Tananarive means "at the thousand towns." It is quite a civilized place, picturesquely situated on the summit of a great hill, which stands in the midst of a wide plain. It has new broad streets, is lighted by electric light, and has water laid on at public expense, supplied by small pumps stationed every 300 yards or so along the main streets. The large building which crowns the top is the old Royal Palace, now a museum; to the south of this, at the extreme edge of the cliff, is the spire of the London Missionary Society's church, and near at hand is the Pastors' Training College of the London Missionary Society and Friends' Mission. Descending from the palace by a steep but well kept road, we reach the open space of Andohalo, now a pretty public garden, but of old the place where Hova court ceremonies were held. On one side of this is our Cathedral of S. Laurence, and at the other the Roman Catholic Cathedral and the central church of the Paris Protestant Mission. Still descending the hill we come to the Bishop's House, Girls' School, and Mission House, all clustered together. S. Laurence's Girls' Home is 100 yards further down the hill to the east, and the Boys' High School stands out conspicuously by the high road, about 200 yards to the west. Still descending a fairly steep incline we notice, in the valley below

us, a fine public garden, and we then come to the centre of the town. Passing through the chief business street we reach an open space and garden and our nice little brick Church of Holy Trinity. Close by is the post office, the Governor-General's palace, and the great block of Government buildings.

As may be supposed, Tananarive is picturesque, with a splendid view over the surrounding country. The houses, small and great, are jumbled together, one overlooking another. They are built on terraces cut out of the side of a steep hill, and (with the exception of the few broad roads made in recent years) these houses are connected by twisting lanes, scarcely a yard wide, and the result is an appearance of bewildering confusion. There are in the town about



A FOREST BRIDGE IN MADAGASCAR. ENTANA (BAGGAGE) MAN CROSSING.

fifty thousand Malagasy, mostly Hova, as well as a large colony of French of the administrative and provincial classes.

The population for so large an island is not great—about 3,000,000. There are a few thousand French and Creole colonists, some Greeks, Indians, and Chinese, with some dozens of English or Australian mining engineers scattered over the country. The Mission work is among the Malagasy, but the missionary is glad to do all he can for English colonists, and could do much more to help them if their friends at home would commend them to his charge.

The Scenery.—Madagascar has a quaint and rugged beauty of its own. The French say that the scenery of Imerina, the central

province, is *triste*, but the English love the wide hills and plateaux of brown grass and the bright green of the rice fields nestling in the valleys. The sunsets are most beautiful, and artists have tried and failed to catch their wondrous shades of crimson and gold fading into palest yellow, and stretching out soft rays of light between heaven and earth. There are some famous waterfalls in the island and an underground river near Ramainandro.

The light green bamboos and the tall cocoanut palms are the beauty of the coast, with its forest undergrowth, tree ferns, and wild orchids in rich abundance.

The "traveller's palm" stands for utility in the swampy marshes. Its stalks are used to make houses, the bark of its thick stem floors the room, its waterproof leaves thatch the roof, and also provide the natives with spoons, plates, and cups for their feasts, and the traveller finds inside its base a cool cistern of pure rain water which he can tap at will. Truly it might be called "the traveller's friend."

The Rivers.—One of the largest rivers in Madagascar is the Betsimboka, with its tributary the Ikopa. It is about three hundred miles long, and rising in Imerina runs out into the Bay of Bembatoka. The Mania and the Matsiatra also flow to the west of the island. The Mahavavy is a large river in the north and the Mangoro on the east coast. A long chain of lagoons makes an almost continuous waterway of about 260 miles on the east coast. The missionaries living at Tamatave, Andevorante, Mahanoro, and Mananjary use, as boats, the native "lakana," or "dug-out," for most of their pastoral visits to distant stations. Unfortunately, the rivers and lagoons are too full of crocodiles to make bathing possible. The crocodiles often steal ducks and geese, and in many cases have attacked people and have bitten off their arms or legs. The boatmen sing as they paddle the "lakana" to keep this crocodile enemy at a distance.

The Mountainous Region.—The whole interior of the island from north to south is a plateau from 3,000 to 5,000 feet above sea level. The highest points in this district are a group of peaks known as the Ankàratra, which are a little under 9,000 feet above the sea level. Tananarive, the capital, is built upon a small group of hills in the centre of the province of Imerina.

Birds, Beasts, etc.—There are many interesting animals in the forests, and the visitor is struck by the beauty and variety of the butterflies. There are no singing birds, but the cry "Too-loo-hoo" of the cuckoo will be among the first things he will notice. He will also notice great black balls, looking like large footballs, on many of the trees, and will find they are the nests of tree ants. The firefly and the praying mantis and many sorts of flying beetles will insist on their right to be taken notice of—in fact, insect life is often unpleasantly prominent, though it provides a most interesting study to the naturalist. The lemur is peculiar to Madagascar and Borneo. There are many varieties, some as small as rats and others, though rarely seen, the size of baboons. Some lemurs, if

taken young, are as tame as cats. The best known species is sometimes called "the Madagascar cat." It is the size and weight of a very large tom cat, with soft black and white fur, a pointed black nose, very human hands with rounded nails. It has a white ruff of fur round its neck, black fur on the back, and a long black tail. There is a smaller variety (brown) about the size of a kitten of three months, which is easily tamed, eats sponge cake, and is most companionable at the tea-table.

There are wild pigs and cats in the forest, but no tigers, lions or bears. There are various water birds in the marshes, crocodiles in the rivers, and sharks in the sea. Chameleons abound in Imerina and lizards on the coast. There are many harmless snakes



A BAMBOO RAFT USED FOR TRANSPORTING RICE.

and various kinds of snails and spiders. The whole island is full of interest to the natural history scientist and of surprises to the newcomer.

Agriculture.—The visitor will notice at once that the Malagasy are mainly an agricultural people. There are large herds of cattle, some goats, and a few sheep; in some parts there are many pigs. The sheep are speckled and have hair instead of wool, and are of little value and very small. Chickens, ducks, and geese will greet the traveller's entrance into a village. On the fields he will notice the clever system by which the valleys are cut up into strips of level soil and irrigated—a system which dates from very ancient days. These rice valleys and plains look lovely when

they are green and when the grain is ripe ; at other times many of them are sheets of still water. Rice grows much as oats do in England, but its grains are more closely hung together upon the ear. It ripens in shallow water, is cut with a sickle, made into sheaves, and then beaten out upon the threshing floor. It is not beaten with a flail ; a man takes the sheaf and beats it over a large raised stone and the wind blows away the chaff. When it is required for cooking it is beaten in a wooden mortar, and the bran sifted away from it, till only the white grain is left. Not all rice, however, is white ; some has a dark red tint and is equally nice to eat though it looks dirty. The rice fields are dug up by hand with long handled spades, and then flooded ; after this the clods are broken up and the mud and water mixed together by driving a herd of cattle about the field. Then the women come and prick out the rice plant, which has been grown from seed in a separate place. Lastly, men, women and children come to reap and gather it in. There are also crops of sugar cane, manioc, yams, and sweet potatoes ; and in some parts the ordinary potato is grown and much used for fattening pigs.

Exports.—Rice is exported in large quantities, also bullock hides, cocoanuts, rafia, india-rubber, gum-copal, indigo, tobacco, graphite, coffee, sugar, vanilla, and other spices. Gold is found in the north of the island, precious stones in the interior, and pearls on the west coast.

Travelling.—The missionary has various means of locomotion. In addition to the bi-weekly train from Tamatave to Tananarive and the motor omnibuses which run along some of the main roads in the interior, he makes use of canoe, pony, bicycle, jin-rickshaw, and “filanjana,” according to the country he is travelling over. The “filanjana” is a sort of palanquin peculiar to Madagascar, consisting of two poles and a chair of leather or canvas on an iron frame fixed between them. Four men carry it, with another four as relief men if the journey is more than a few miles. The bearers pass their poles from one to another without checking in their stride ; this occurs about once every two minutes, and the European gets so used to the change of bearers that he hardly notices it. These porters are a sturdy set of men and will carry at the rate of four miles an hour for nine hours in the day for many days together. When a full day’s work has to be done the missionary usually starts an hour before daybreak, makes a halt of two hours in the middle of the day, and reaches the village he is to sleep in about 4 p.m.

The missionary on tour must carry with him a folding bed, with blanket, pillows, etc., and mosquito net, as well as some pots and pans for his cook to use, and plates, etc., for his table, if he finds one. Usually two bearers are necessary for this work, one of whom acts as cook when the village is reached.

We have tried to see a picture of Madagascar as God created it, and of the conditions of life as man has formed them, and we ask the question, “Is Madagascar fulfilling her vocation?”

Study Problem.—To gain some idea of the conditions of life in Madagascar.

Assignments.—1. (a) Ask one member to make a map of Madagascar, showing the rivers, mountains, and chief towns; (b) a chart, showing the comparative areas of Madagascar and England.

2. Ask five members to imagine themselves to be travellers in Madagascar, and describe (a) the climate, (b) the scenery, (c) animal life, (d) agriculture, (e) methods of travelling; and let all the members discuss together what seems the most interesting point about Madagascar.

CHAPTER II.

The people.

The Malagasy Race.—There are several distinct tribes of Malagasy, though there is but one language throughout the island. The dialects vary in different parts—the pronunciation and (to some small extent) even the vocabulary is not the same in all districts; but the “Hova” dialect, which has been used to translate the Bible and Prayer Book, etc., is fairly well understood everywhere. The tribe which is the most important is the Hova; the people belonging to it live in Tananarive and the central province. They are the most numerous and intelligent, and are found as traders and clerks in all parts of the island. The coast and forest tribes with which our own Mission* has relations are the Betsimisaraka, the Antaimoro, the Vorimo, the Tanala, and the Antankarana—the latter live in the far north, in the provinces of Diego and Nossi Bé. Their name signifies *dwellers in the rocks*. They are a tall, manly race, lazy in agricultural work, but great breeders of cattle. The language they talk is much corrupted, and therefore difficult to understand. Formerly they were ruled by a native king, and even now they pay much respect to old Tsialana, the titular king, who is also the principal native governor of those parts. Mohammedanism has made great progress among them, but they are not, as a rule, allowed to build mosques. In the war of 1895 they offered no resistance to the French occupation, since they regarded the Hova, against whom the war was waged, as their bitterest enemies. They have adopted many customs from Africa, such as that of wearing ear-rings, large bracelets of silver, and gold or silver jewels in one side of the nose.

There are also numerous southern tribes, such as the Betsileo and the Bara, which are being evangelized by other Missions, and various Sakalava tribes on the west. (For further details as to manners and customs the reader is referred to one of the books mentioned in the bibliography). The tribes on the west are tall and have Arab and African blood mingled with the original stock, but the Malagasy proper are of medium stature, brown, with

straight black hair, almond-shaped eyes, and rather broad noses. They are a nice-looking race, and when educated are intelligent. They have a distinct charm of their own, and are extremely polite and ready talkers. They are docile and imitative, but they can show great resolution and even obstinacy. There is very little drunkenness, partly owing to statutory restrictions upon coast tribes imposed by the rulers. Their ideas of marriage are very



TWO MALAGASY CHRISTIANS.

loose indeed, and immorality, as we should term it, is rampant in heathen society, and presents the chief difficulty, even in Christian or partly Christian communities. Every church has to be a social purity league.

The Language.—The language, like the race, is of Asiatic origin. It is closely akin to that spoken in some of the Melanesian

islands, and its roots are found in Malay. When Mission-work began it seems that the Arabic character was in use, but it was very little known. The missionaries of the London Missionary Society, some of whom were and are very capable linguists, were instrumental to a large degree in reducing the language to writing. It is phonetically written in Roman letters, and there are grammars and dictionaries to help the student. It is not difficult to learn a little of the language—in fact, one of the chief pitfalls of the newly arrived European is that he thinks he knows it before he really does. To speak or write as the people do requires close study and long practice. Even the most experienced linguists have their writings revised and corrected by Malagasy teachers. Many are the stories told of missionaries who have spoken at length in a language they have believed to be Malagasy to an audience too polite to reveal its entire lack of comprehension.

It is a real trial to the missionary to find that there can be no means of intercommunication with those he is longing to teach until he has spent many months of weary toil with grammar and dictionary. The language is a fine one, extremely flexible, and with some most interesting peculiarities. It also adopts most readily the vocabulary of other nations, e.g., its money and commercial terms and the names of the months and days are of Arabic origin; its educational words, such as "pen," "book," "blackboard," are English; and many of the words relating to cookery and food are French. Most of the theological words are coined from the English—for example, *Batista* (Baptism), *Konfirmationa* (Confirmation), *Komoniona* (Communion), *Altara* (Altar), etc.

Dress.—The men of Tananarive and the central province dress in white; they wear tunics and (if civilized) trousers or knickerbockers of calico, and a loose calico sheet, called a *lamba*, wrapped about them somewhat like a Roman toga. They are bare-footed; the men wear straw hats, as a rule, and the women are bare-headed. There is growing up a well-to-do professional class of Malagasy—doctors, traders, clerks, etc.—who dress as Europeans. The young Hova dandy in patent leather shoes, grey suit, and sun helmet is not a very impressive sight. Several of the young men have bicycles, and ride extremely well. Much of what has been said here may be applied to other Hova districts. Of course, the Europeanized Malagasy is more in evidence in Tananarive than in the districts some distance from it.

The women wear a long garment, the *akanjo* (pronounced *akandzu*), or perhaps a petticoat and small bodice, and over this the never-failing *lambā*, without which no self-respecting woman would like to be seen in public. While at work it is rolled round the lower part of the body, leaving the arms free. It also serves to carry the babies, who are lodged on the mother's back and kept in place by the *lamba* which is held tightly in front. Among the Betsimisaraka and other coast tribes some of the women try to imitate the fashions of the French ladies, and walk about in bright coloured dresses and marvellously trimmed hats.

Hairdressing.—The “toilet” becomes one of the fine arts in a Malagasy woman's life. Her hair is brushed and braided into tiny plaits or knots, oiled with cocoanut oil or fat, and symmetrically arranged round the head. So elaborate is the design and so tight are the braids that the “coiffure” lasts for weeks without being disturbed. In days of mourning the hair is released and allowed to hang straight, or in a loose braid down the back.

The Houses.—The Malagasy houses in Imerina and the other central provinces are made of sun-dried bricks and thatched with



MAKING THE WALLS FOR NATIVE HOUSES; THE STALKS OF THE TRAVELLERS' PALM ARE HELD TOGETHER WITH STRIPS OF BAMBOO.

dry grass or rushes. They are usually somewhat crooked in shape, with steep, narrow staircases inside that provide perils for the unwary visitor. The windows are more like holes in the wall, and they, as well as the doors, are singularly lacking in straightness. There are no chimneys, and the smoke from the kitchen, which is generally a lean-to shed, must find its way out through the open door. The huts are so closely crowded that there is no room for a

garden. The hens are allowed to roost on the staircase and to sit in the corner of the room. It is not at all uncommon to find a large mother goose safely established on her basket of eggs just inside the front door. In the towns the houses are more pretentious, and the mud walls are usually strengthened at the corners with burnt brick, and the roofs are tiled.

The houses on the coast are far cleaner and more picturesque than those in the interior. They are so lightly made of bamboos and palm leaves that they can be taken down and put up again in a few hours' time. It is sometimes embarrassing to the district visitor to find a *hut* as well as its inhabitants moved from its place "because the breeze is fresher," or carried off to another part of the village. Members of Bible classes are not always easy to register, or to find when anyone goes to visit them. There are no streets and no numbers on the doors. The houses are dotted about the village, and once a teacher searching vainly for a promising scholar was told that she was unknown by her *Sunday* name, and though she tried several that are well known, such as Mrs. "Atody" (an egg), or "Maro-Anaka" (one who has many children), she failed to find out her ordinary week-day name.

The European houses in Tananarive and the interior are usually in two storeys and are built of brick and roofed with red tiles. They have wide verandahs and are surrounded by pretty gardens. The coast Mission houses are bungalows with open spaces under the eaves to catch the breeze, and are made, like all the coast churches, of wood and roofed with corrugated iron or wooden shingles.

Villages vary in size; in some cases there are as few as eight or nine houses, in others as many as four or five hundred. On the average the village is small, with about thirty to forty houses in it, crowded close together. The people, especially those on the coast, love to be visited, and everywhere one finds the greatest courtesy and hospitality.

The visiting missionary is always sure of a welcome in his country district church. Soon after his arrival the congregation will visit him, standing outside the door if the house is too small to admit the numbers that are present. The catechist or leading member of the Church will make a speech in which he welcomes the missionary as their dear "father and mother" at whose feet they lay their most unworthy offerings. An ominous *quack* or *cluck* reveals a goose or duck or some fowls hidden under somebody's *lamba*, and the missionary's cook, advancing from the background where he has been kindling a fire, carries off the birds with a knowing grin, while some woman of the flock advances with additional presents of eggs and fruit.

Soon afterwards some of the leading men will probably return to ask for a subscription to their church, the roof of which is leaking, or a harmonium is quite essential if the singing is to be kept up to pitch. This must not, of course, be connected with the visitation!

House Furniture.—The houses on the coast are very simple in their arrangement. Sleeping mats rolled into one corner, a few

cooking utensils, and a large bamboo full of water may be said to constitute their furniture. In the interior, where the houses are more elaborate, will be found a bed, table, and chairs, water-pot and cooking utensils, in addition to rush mats on the floor.

Handicraft.—The Malagasy men and women are skilful in all sorts of handicrafts. The men when taught by Europeans make clever stonemasons, carpenters, and workers in iron, brass, and silver. The Cathedral of S. Laurence is a proof of solid workmanship in the past, done under wise European direction and supervision; the chancel screen of wrought iron was twisted and bent into design by Malagasy workmen. The women are clever weavers with hand-looms. They plait mats and baskets from various species of grass and rushes. In the interior hat-making has become quite an industry and many hats are exported to Europe. Lace is made



COAST WOMEN MAKING MATS FROM A RUSH WHICH GROWS IN THE RIVERS.
(NOTE THE HAIR DONE IN SIDE PLAITS).

in silk and linen thread, and sewing is the most popular lesson in all the Mission schools. Pottery-making and spinning were industries discovered in early days by the Malagasy, before they came under European influence.

Religion.—There is in heathen villages a very strong belief in the power of the spirits of ancestors who have passed away. Red cocks are sacrificed to these spirits at certain seasons, and their names are called over the family sacrifice of thanksgiving when one is held. It is a rooted belief in the heathen mind that every man is lucky or unlucky in this life, according to the good-will or ill-will of the spirits of his ancestors and their power to help or hurt him. Offerings are also made to trees, and there appears to be a dim belief that spirits reside in them. The people seem

naturally to believe in God the Creator, but they do not suppose that He cares the least what they do. The natural religion of the people is entirely non-moral; so far as they are moral at all in their natural state it is in obedience to social custom and to the unwritten tribal law. (These are the characteristics of Animism everywhere).

In early days, before the conversion of the Queen, there were famous idols in many places, each with its idol house and idol keeper. The people assembled from time to time to "praise" the idol and to offer sacrifices before it. It was not a large image, but usually only a small wooden doll wrapped in greasy rags, and the idol house was merely a hut. The idol was regarded, not as the representative of a divinity, but as a sort of producer of charms. It was also on some occasions an oracle who would answer questions. Charms enter greatly into Malagasy thought and life—there are charms against sickness, drowning, and death in war; charms to protect the fields from locusts and the houses from evil spirits. It must not be supposed that this worship of idols was any sort of spiritual act, as with Buddhists and Hindus, or that there was an ordered ceremonial held in the spacious courts of a temple.

It would take too long to describe the curious customs of the people at births, deaths, or marriages. The customs all seem to hinge upon a belief in departed spirits, and have for their aim the bringing of good luck to those concerned. They all entail a good deal of noise, clapping of hands, dancing with weird singing, and not a little feasting and drinking of rum. One of the great difficulties which our converts have to contend with in the heathen districts is the temptation to "eat meats offered to idols"; it is often very hard indeed to refuse to take part in some family or tribal sacrifice. There is also a class of sorcerers and soothsayers who will predict good luck or danger, choose lucky days for marriages, etc. There is much darkness upon the minds of the heathen in Madagascar and a low level of moral character.

If we could enter a wayside village on the east coast we might very likely witness some such scene as this:—A heathen family gathered near their hut to do sacrifice; a vow must be accomplished, made months ago at the foot of a mango tree by the owner of that hut. He had bargained with the spirits of his ancestors that, should they vouchsafe to give him a child, born upon a lucky day, he will at a certain fixed date offer them a red bullock as their reward. The bargain has been accepted, the woman sits in the door of the hut with a babe. The bullock is led forward, killed, cut up, and distributed to the relations hovering near. The uneatable parts are burnt, the horns with part of the skull hung on a pole. The sacrifice is finished, and during the rest of the day and far into the night there will be feasting and drinking, dancing and shouting.

Are we not moved to cry, "Lord, have pity on their ignorance and send them Light"?

In contrast to this scene, let us go in spirit to S. Laurence's Cathedral, Tananarive, when the Holy Sacrifice is about to be offered. There we shall see the men and boys on the north side, the women and girls on the south. Most of them are wearing white or very light garments, and the women who are communicants have long white "Church veils" on their heads. We will suppose that the Bishop and European priest are absent, so that the clergy as well as the choir and congregation are Malagasy. It is the second Sunday in the month, and the Litany is sung in procession before the Holy Eucharist. The bell ceases at 8.45 a.m., the organist strikes a note, and the choir, led by a Malagasy priest, leave the vestry; they come in slowly and reverently, the bare feet of the boys making no sound upon the floor. The congregation stand, and all take their part in singing the Church Litany. We may be surprised to see so stately and reverent a service, and though we cannot understand one word of what is said, we recognize familiar chants and tunes and we can follow in our English Prayer Books, knowing that it is the same service, only translated into the Malagasy tongue. We may find the sermon rather long and wearisome, but it is good to watch the animated face of the preacher and the attentive congregation. Perhaps the preacher is referring to English Church life, as he does sometimes. They look to "*an-dafy*" (across the seas) for inspiration and example, knowing how many centuries the Christian Faith has been taught and accepted by the English nation.

Should we not be thankful for the true light that has been shed on us, and anxious that it should shine on them too?

Study Problem.—To discover the life and thoughts of the Malagasy people.

Assignments.—1. Let two members make maps showing the distribution of the various tribes in Madagascar and the languages spoken.

2. Let one member describe the houses, another the handicrafts, another the daily life of a woman, another the daily life of a man; and all discuss together what reforms seem most essential for the social welfare of the people.

3. Let three members describe the help and comfort that comes to the Malagasy from his religion—(a) in time of temptation, (b) in time of bereavement, (c) in time of death; and let all the members discuss what practical difference the Christian religion would make in his daily life.

CHAPTER III.

Mission work—the past.

Early Days.—If the student has grasped the size of this great island he will not be surprised to learn that there are several missionary societies at work in it. The French Roman Catholics in Fort Dauphin and in some of the islands must have begun work nearly two centuries ago, but the first really effective work was accomplished by agents of the London Missionary Society among the Hova population of the interior, which was the dominant race. This work was begun in August, 1818, when Mr. Bevan and Mr. Jones landed in Tamatave; the first converts, twenty in number, were baptized in 1831 at Tananarive. They were the first-fruits of a considerable number of converts. In the same year the Queen, Ranavalona I., tried to stop the progress of Christianity, and in 1835 the European missionaries were compelled to leave. The native Christians were tested by a long and severe persecution; it was during this period that the "Malagasy martyrs," of whom much has been written, won their crown. Many suffered death, and still more were imprisoned and enslaved. The places are still shown where men and women were thrown down from the rocks to meet their deaths on the cruel stones beneath. Some memorial churches of the London Missionary Society were built in Tananarive to commemorate these valiant souls. The persecution failed, as such persecutions always do. It is an extraordinary fact that when it ended and the missionaries returned in 1862 they found more Christians in the island than they had left twenty-seven years previously.

Much interest was aroused, and other Christian Missions entered upon their work. The country, with the exception of the wilder parts to the west, had long been under one Hova ruler. In 1868 the Queen and her Prime Minister (who under the Malagasy constitution was also her husband) became Christians, took Christian propaganda under their patronage, ordered the destruction of idols and the building of Christian churches. The London Missionary Society, as was natural, reaped the benefit of this movement, though a welcome was extended to all Missions that liked to come.

The following is a list of the societies at work in the island, with the dates of their arrival :—

London Missionary Society	...	...	...	1818
Norwegian Lutheran Mission	...	...	...	1860
Jesuits	...	...	...	1862
Society for the Propagation of the Gospel	...	...	...	1864
Church Missionary Society	...	...	...	1864
Friends' Mission (Quakers)	...	...	...	1867
Paris Protestant Mission	...	...	...	1896

Anglican Position.—It is possible that some may say, "How puzzled the poor Malagasy must be, with so many forms of the

Christian religion to choose from !” In point of fact the difficulty is not so great as might be supposed. The overlapping of one Mission with another is only partial ; so far as *we* are concerned it is confined to the central province round Tananarive. On the part of the east coast which we occupy we are practically the only effective missionary force ; and in Tananarive, where others are also labouring, we have an important work to do, since we witness to a side of the truth which would otherwise pass unnoticed. Our Church people never call themselves protestants, nor do others call them so. They stand, as all true members of our Church must, for what is essentially catholic in doctrine, discipline, and rite, and they bring what they teach to the test of Holy Scripture and ancient custom. Moreover, without sacrifice of principles they are able to maintain easy and cordial relations with the other Missions by their side.

Past History of the Mission.—As we have seen, the Society for the Propagation of the Gospel began work in 1864—this was at Tamatave, under the Rev. W. Hay and the Rev. J. Holding. Three years later, in 1867, the Mission moved up country and stationed Mr. Chiswell at Tananarive. In 1874 Bishop Kestell-Cornish arrived with a party of six recruits, and the Church Missionary Society handed over their Mission station of Andevorante. In those early days the Mission had no property, no churches, no schools—the very foundations had to be laid. The Bishop was well received by the Queen of Madagascar and her Prime Minister. His first task was the erection of the temporary pro-Cathedral of Christ Church. This was in due course replaced by the present Cathedral, which is dedicated to S. Laurence. The building, placed conspicuously in Tananarive, is a monument which will long endure as a witness to the Bishop’s faith and indomitable courage.

During Bishop Kestell-Cornish’s episcopate the main lines of diocesan work were laid down and the Mission was organized much upon its present plan. He had the advantage of finding some very excellent fellow workers and of keeping them ; nearly all the important buildings of the Mission are the fruits of his efforts and of those who worked with him. He retired from active service in Madagascar in 1896, at the age of seventy-two, and became rector of Down St. Mary in Devonshire. He passed peacefully away on March 7th, 1909, in his eighty-fifth year.

Archdeacon Chiswell worked in Tananarive from 1867 till 1874, when he moved to Tamatave. The Rev. H. Bachelor was one of the early missionaries in Tananarive and the Rev. W. Hay at Tamatave. The latter died at sea on his way home to England in 1867. The Rev. H. A. Wollaston Jones was at Andevorante for several years, from 1880 until 1892. The Rev. G. H. Smith and the Rev. F. J. Fuller were in charge at different times of the work at Mahanoro ; the former came out as tutor to S. Paul’s College, Ambatoharanana. The Rev. A. M. Hewlett joined the Mission

staff in November, 1882, and worked with the late Bishop in Tananarive till 1887, when he moved to Tamatave. His death on January 16th, 1893, was a very great sorrow, as he was much loved. The Rev. L. James, a young missionary who went out to Madagascar with Mr. Fairbairn, was also permitted to lay down his life for the cause. The Rev. George Wheatley was head master of the Tananarive High School for many years. The Rev. James Coles has been connected with the Mission from its earliest days, joining the staff in 1874 and working first in Tananarive and afterwards at Tamatave and Andevorante; he retired owing to ill-health in 1907. The Right Rev. George Lanchester King, D.D., was consecrated Bishop in S. Paul's Cathedral on S. Peter's Day, 1899. He sailed immediately after his consecration, reaching Tananarive on September 6th. He was accompanied by the Rev. H. H. Blair and the Rev. A. Webster.

It is impossible to mention by name the many missionaries who, during the last fifty years, have lived and worked in Madagascar. They have left a deathless record in their pioneer work for the extension of Christ's Kingdom in Madagascar.

History of the Mission in Tananarive.—Work in connection with the Anglican Church began in 1867 under Mr. Chiswell, who erected a temporary church on a piece of land next to the house which he occupied. When, in 1874, Bishop Kestell-Cornish and his party arrived, some land was obtained and a large school for girls was begun under Miss Lawrence and Miss Graham. The lower room of this school was for a time used as a church. A boys' school was also opened by the Rev. F. A. Gregory (now Bishop of Mauritius) and Mr. Coles. A house in the Mission compound was fitted up as a printing house under Miss Harris, and here parts of the Prayer Book and other books were printed in Malagasy. A Synod was held and certain disciplinary rules, still in force, were adopted. Mission churches were put up in some of the villages round the town, and a hospital for women and girls was erected by Mrs. Lindsay, who was assisted by Miss Gregory and Miss Creed. This hospital was afterwards rebuilt as the Bishop's house. A few years later a piece of land was bought and a pro-Cathedral, "Christ Church," was built. A second church, dedicated to the Holy Trinity, was erected by the Rev. F. A. Gregory in the business quarter of the town, with an elementary school for boys and girls attached. A good high school for boys was begun under the Rev. A. Smith and completed by the Rev. E. O. McMahon (now Archdeacon of Imerina). S. Laurence's Home for Girls was built in 1901.

The Cathedral of S. Laurence.—The foundation stone of the Cathedral was laid by the Prime Minister of Madagascar on September 13th, 1883, and six years later, S. Laurence's Day, 1889, it was duly consecrated. The building fund was given in part by the Society for the Propagation of the Gospel and the Society for Promoting Christian Knowledge and in part by Bishop

Kestell-Cornish's many friends. The Bishop was untiring in his energy, and collected funds both in England and in Australia. The Cathedral cost about £9,000. It is built of stone, is Gothic in style, and both dignified and impressive. There are seats for about 600, but on great occasions it has been known to hold as many as 1,200. The roof of the chancel and sanctuary was decorated in 1911, in memory of the late Bishop; the fine wrought iron chancel screen was put up in memory of the Rev. A. M. Hewlett, formerly precentor, to whom much of our Cathedral music is due. The Mission has been singularly fortunate in having had from the first some good musicians, with the result that the Cathedral services reach a fair level of musical excellence.



S. LAURENCE'S CATHEDRAL, TANANARIVE (BUILT BY THE LATE BISHOP KESTELL-CORNISH), BEGUN IN 1883, COMPLETED IN 1889.

The south transept is dedicated to the Holy Angels, and is used for week-day Eucharists, special services, and the meeting of clergy.

Effect of French Annexation.—In 1895 the French expeditionary force took Tananarive, and after a short period of six months, during which the Queen continued to reign nominally under French protection, the whole island was annexed as a French colony.

Considerable anxiety was felt as to what action the new owners of Madagascar would take towards Mission work. England and France were not on very friendly terms at that time, and it was feared that our Mission property was in danger. In some parts strong action was taken by local officials to put a stop to work which they mistakenly supposed was intended to extend English

influence. There was, in fact, a scare, which was especially felt along the coast, and for the moment our efforts seemed to be doomed to failure. In Imerina the "scare" was accentuated by a short outbreak of rebellion, due (as was wrongly supposed) to the influence of the missionaries; there was also an outbreak on the east coast. In due time, however, confidence was restored and work re-established itself. An agreement between General Gallieni, the Governor-General, and our own Mission was drawn up through the foresight of the Rev. F. A. Gregory and Archdeacon Kestell-Cornish in February, 1897, by which, in return for the surrender on our part of a valuable piece of property in Tananarive, our proprietary right to all our other property was secured.

Foundation of Ambatoharanana College.—In the year 1878 the Rev. F. A. Gregory commenced to build S. Paul's Theological College on a barren piece of land at Ambatoharanana, about twelve miles from Tananarive. At first there was only a mud building, which had to serve for church as well as lecture hall. Later, a house was built for the warden, and little three-roomed cottages for the students. As the work increased a fine stone church was erected; a large stone lecture hall was added, and then a school for girls and women, which was carried on under Mrs. Gregory's supervision; this work has had a lasting effect. The college grounds, which are many acres in extent, contained at first a solitary bush; they are now planted with many kinds of trees, so that the buildings are surrounded with a thick growth, and the garden and grounds seem like an oasis of green in the midst of dry, bare hills. The church is well furnished, and contains the only stained glass which the Mission possesses. The college is a large, solid-looking building; its long upper room is now used for the boys' school, as is also one of the classrooms downstairs. A new bell has just been hung, which is dedicated to the memory of the late Mrs. Gregory. It bears the following inscription in Malagasy, "*Lozako raha tsy mitory ny Filazantsara aho*" ("Woe is me if I preach not the Gospel").

History of the Mission at Ramainandro.—Ramainandro is a village lying sixty miles to the south-west of Tananarive; the name is that of an old idol of the "*Zanak antitra*" as the Hova tribe of this district is called. When Archdeacon and Mrs. McMahon first went to live there in November, 1885, nothing had been done by way of enlightenment or education. Most of the people were wearing hemp-cloth which they never washed, and the children were all more or less naked. It was soon found that the evil influence of the native medicine men must be counteracted before much good could be accomplished. To this end Mr. McMahon opened a dispensary, and as the people learnt to trust him they gradually gave up their old ways. Many who were formerly medicine men have been converted to the true faith, and are now communicants. Their "medicine" used to consist in finding the "lucky" days, and they dealt largely in poisons, of which they

knew a good deal. They had little idea of doing good ; their aim was to keep people in fear of them and to get all they could for themselves.

The village school was the first thing to be improved ; it soon developed into a good school and has since turned out some useful men. The church, too, was nothing more than a barn, so a stone building was in due course erected ; it was built in memory of the late Bishop's wife, who had visited the district and was much loved by the people. It was finished in 1889, and dedicated to All Saints.

The work expanded greatly during the next few years, and when the French arrived there were twenty-three churches and schools in the district, with 1,400 scholars. These churches were all burnt or unroofed during the rebellion which broke out soon after the French occupation ; but, thanks to the help of the Marriott Bequest, S.P.G., and the energy of the Malagasy Christians, it has been possible to rebuild them all with the exception of two. The story of how Mr. and Mrs. McMahon with their four young children had to flee for their lives at midnight is most thrilling. Mr. and Mrs. Johnson of the Friends' Mission, who lived thirty miles away, were actually killed, as were also two French Protestant missionaries. The entire Mission station at Romaine was burnt down a few hours after the McMahons had escaped ; they were in imminent danger for some days, but finally found refuge in a Norwegian Mission station about fifty miles to the south. The educational, industrial, and medical work in this district was considerable at that time, but most of it has been stopped by the French. However, the central schools are still working, though with permission for four hundred scholars only.

The Antankarana.—Work among this northern tribe was begun several years ago by a certain John Ratsizehéna, an energetic and godly lay reader, who had learned his Christianity from a London Missionary Society missionary. When the Church Missionary Society withdrew, the converts did not lose heart, though they were deprived of properly ordained clergy. John Ratsizehéna proclaimed himself " Lord Bishop of the North," and made himself a " D.D." He dressed much as he had seen the English Bishop dress, and acted as head of the village churches which he proceeded to found. He also ordained (as he believed) priests and deacons for the little churches under him, and ordered all things according to the Book of Common Prayer in the Malagasy tongue. When in 1909 his powers began to fail, he sent two men as delegates to the Bishop in Tananarive, asking him to visit them and take over the direction of their work. In June, 1910, the Bishop paid his first visit to these parts, and found seven groups of Christians in villages some two days' journey apart. He satisfied himself that the leaders were sincere men, and that (except for the lack of a regular ministry) the Sacraments had been properly administered. He taught the faith in each church as he passed, explaining that their ministry was invalid. It was arranged that nothing should be altered for a

year, and that at the end of that time delegates should again be sent and the matter finally settled. In 1911 a meeting was held, and two earnest men, Paul Tsimilanja and Jonah Andriamaitso, who had long worked as Presbyters, were selected to study for Holy Orders; the remaining pastors agreed to work as laymen. John Ratsizehéna, though he personally declined to submit, expressed warm approval of this arrangement. Archdeacon McMahon found that these two men had a thorough knowledge of the Bible and Prayer Book. They studied diligently under his direction for several months, and were ordained deacons in Advent, 1912, and priests on S. Paul's Day, 1913. The peculiar circumstances of the case were held to justify the Bishop in ordaining them after so short a probation. They are now doing an excellent work among their tribe, for which they receive no salary. There are in all about five hundred Christians in this part.

The Bishop paid his third visit in July, 1912, and found distinct signs of progress. In villages which had not received official authorization the Christians met in secret, evading the law as best they could. One of the lay readers had a fine of £2 and a fortnight's imprisonment with hard labour for holding a service without permission. It is believed that the new decree of the French Government regarding religious freedom will ease matters.

Having obtained an idea of how the foundations of the Church were laid in the past, we will go on to see in the next chapter the lines on which the work is at present carried on.

Study Problem.—To discover how the foundations of the Malagasy Church were laid in the past.

Assignments.—1. Let one member make a chart illustrating (by means of dates, localities, etc.) the history of Christianity in Madagascar.

2. Let one member argue that the Anglican Communion should not work in Madagascar, as there are so many other Christian bodies there, and let all the other members debate the point.

3. Let one member describe the early work in Tananarive and the building of the Cathedral, another the founding of the college at Ambatoharanana and the Mission station at Raminandro; and let all the members draw up a list of thanksgivings for the work done in the past in Madagascar.

CHAPTER IV.

Methods of work.

The Mission Staff.—The European missionaries in the beginning of 1913 were ten in number—the Bishop and nine priests; of these some are always on furlough. There were also five ladies, not counting the wives or sisters of the clergy, and thirty-four Malagasy clergy (of whom twenty-three are in priests' orders), and a considerable number of catechists and lay readers.

Field at Present Occupied.—Our Church occupies Tananarive and some fifty miles square of the central province, where the work interlaces with that of the various Protestant bodies which, when combined, are quite four times as strong as we are. We also hold about three hundred miles of the east coast, from Tamatave southwards to Mananjary, and here we have the field practically to ourselves. Roman Catholic missionaries are found more or less all over the island.

The work falls into seven districts, if we omit for a moment the new churches in the far north of the island, which do not yet form a district. In the first three districts the people belong to the Hova tribe :—

1. Tananarive and district.
2. Ambatoharanana and district. This extends to about fifty miles north of Tananarive.
3. Ramainandro and district. This lies about sixty miles south-west of Tananarive.
4. Beforona, Tamatave, and Andevorante. This district begins one hundred miles east of Tananarive, and extends down the coast sixty miles south of Tamatave.
5. Vatomandry and Mahanoro. This district extends down the coast eighty miles south of Andevorante.
6. Ambinanindrano, which lies forty-five miles inland from Mahanoro.
7. Mananjary, about ninety miles south along the coast.

THEOLOGICAL COLLEGES.

Among the most important branches of work is the training of clergy and evangelists. For this purpose there are two theological colleges :—(1) S. Paul's, Ambatoharanana, and (2) S. Augustine's, Ambinanindrano.

1. S. Paul's College, Ambatoharanana.—An account of the founding of this college was given in the last chapter. Since its foundation 184 students, including the nine at present in residence, have passed through their course. Most of these have spent the rest of their lives in Mission work, but not quite all; there is a strong superstition, or belief, that ill-fortune attends college men who give up Mission work, a belief which facts appear to justify, as nearly all who have left the Mission have met with misfortune.

Formerly a general education was given, it is now wholly theological. The staff consists of the Warden (the Rev. J. U. Yonge) and two tutors (the Rev. B. Rabeninary and Maurice Rasamoely). The subjects taught are much the same as those in an English theological college, viz., Church history (ancient and modern), dogmatics, history and contents of the Prayer Book, exposition, etc., of selected books of the Bible, also English, French, and singing. The course, which used to last for three years, was lengthened to four years after the Conference of 1910.

The students are helped during their period of residence by a grant from the Society for Promoting Christian Knowledge, which enables them to be given 8s. a month, a sum which just affords them a living. As a rule, however, they are not absolutely dependent upon that allowance.

The aim of the college is to give such an education as will enable the students to become efficient catechists and teachers, and to form in them habits of prayer, reading, and study, which will help them to do their work and go on with their studies after they leave. For this reason much time is spent in teaching English, so that they may be able to read useful books for themselves. More than twenty former students have been ordained to the sacred ministry and are now doing good work.



STUDENTS ON THE WAY TO CHURCH, AMBINANINDRANO.

2. S. Augustine's College, Ambinanindrano.—This college was founded by Archdeacon Kestell-Cornish in 1903, and formally opened in the Octave of S. Augustine's Day, 1904; on the same day the little college chapel was dedicated to the memory of S. Monica.

The college aims at training boys of the coast tribes to be teachers and evangelists for work amongst their own people. The results obtained by sending coast boys up to Tananarive to study had proved most disappointing, and it was felt throughout the Mission that a real want was at last to be met, when a sum of £500 was set apart by the Society for the Propagation of the Gospel from the Marriott Bequest for the purpose of building a coast college.

The college buildings consist of a boarding house for twenty students, the lecture room with classroom attached, S. Monica's chapel, the Malagasy tutor's cottage, and the Principal's bungalow. At the foot of the hill on which the college stands there is a fair-sized playing field, almost the only piece of flat ground to be found in that hilly district. Football is played vigorously in the colder months and cricket with less enthusiasm in the summer.

Fifty-six names stand on the college books (1913), twenty-one of which represent students still under instruction—eighteen at Ambinanindrano and three at the Capital. Of the thirty-five remaining, eight left during their course, either from sickness, or incapacity, or unfitness for the work; four, after having finished the college course, have proved failures; twenty-one are doing satisfactory work for the Mission; while memorial brasses in the chapel remind the students that two of their number have already been called to higher service. Ten students have gained the Government certificate for teachers, and two others have passed the first part of the examination and are now studying "pedagogie" at Tananarive with a view to going in for the second part at the end of the year.

The Society for Promoting Christian Knowledge has given a liberal grant of £50 a year ever since the college was opened, for the support of ten students, and has recently most generously renewed the grant for the three years ending 1915. Other students are supported by private friends in England at the cost of £5 per annum for each student.

The "Vadim-piangonana," or Pastors' Aid Society.—This Society exists and thrives in every district. Its inception is due to the late Bishop Kestell-Cornish. Its name, translated literally, means "The Church's husband" (or wife, for there is no distinction of gender in the Malagasy language). Its purpose is purely financial, viz., to provide a portion of the salaries of native clergy and teachers. In some of the newer or less developed districts it provides only one-tenth of the necessary amount; in others, i.e., in the three Imerina districts, it provides one-third, and will soon provide one-half. The organization is the same everywhere. On a certain day, twice a year, delegates from the district churches meet in the central station, under the presidency of the missionary-in-charge, and pay in various sums as their contributions. The larger churches, such as the Cathedral and Holy Trinity, Tananarive, contribute as much as £20 each annually—a considerable sum when it is remembered that a labourer's wages average about 6d. a day; other churches bring in £4 or £5, or in some cases only £1 or 10s. annually. As the money paid in is announced the meeting is usually informed by the secretary how the amount offered compares with that given last year. The delegates often explain that they wish they could have brought more, but they are repairing the roof of their church, or putting in benches, or buying a harmonium. The treasurer then reads out a finance report. The first (and practically sole) charge upon the income is the payment

of a proportion (one-third or one-tenth as the case may be) of the salaries of the Malagasy clergy and teachers. The new offerings go to the capital account, and are invested either in houses or rice fields in the Imerina districts, or in industrial development, farming, stock, etc., in Ramainandro, or in loans for purchase of stock or rice on the coast stations. Nothing is done save by the committee of the local fund, the members of which can usually be trusted to look after the interests of their church and district. The Mission is thus gradually getting together from purely native sources an endowment, yielding at present about £300 a year.

WOMEN'S WORK.

A great deal is being done among the women and girls of the island by the women missionaries. There are boarding houses and day schools, and good work is also accomplished through Bible classes and visiting.

Mothers' Union.—A branch of the Mothers' Union was started in Tananarive in August, 1901. Its influence afterwards spread into the country districts and on to the coast. There are now nine branches and about five hundred members, who are all communicants. The Mothers' Union card has been translated into Malagasy and its rules adapted to the needs of the people. Each member hangs up her card at home, and the rules which enjoin purity of home life and the care of children are widely read and discussed by women who are not members. Very great good has been effected by this organization. Some of the branches have links with English parishes, and the women much appreciate this.

The central branch of the Mothers' Union is in Tananarive, drawing its members from the Cathedral and three district churches. In addition to this work there are guilds, Bible classes, sewing meetings, district visiting, etc., as well as the Girls' High School and S. Laurence's Home, undertaken by the ladies in town.

There is a flourishing girls' school at Mahanoro, the foundations of which were laid by Miss Lawrence some thirty years ago. The Government limit as to numbers at the present time is eighty-three, but space has been provided and authorization asked for 120. The school helps the evangelistic work in several ways—directly by the Christian teaching given to the children, much of which is passed on by them to their parents; and indirectly by keeping people within reach of Church and teaching. At certain seasons in the year Mahanoro would be almost deserted, and the people far away in the rice-fields for weeks together, if they had not to make homes for their children. Many of the communicants help in the Church work by taking in heathen children from the country villages round, and thus giving them an opportunity of attending the school.

A country child has much to learn—first of all to wear clothes and at a later date to wash and mend them. She must also get used to sitting on a bench, as the Government does not "approve" of a school where only the Malagasy mat is provided. Later she

discovers that a book has a certain value; she not only learns to read it, but finds some way of protecting it from the rain which is constantly falling from her roof. Deeper things follow—kneeling, which at first struck her as an amusing and awkward custom, becomes a preliminary to real prayer. She loses her faith in the medicine man and his charms, also her horror of the educated European doctor, as she learns to know the Great Healer. She learns that her thanks must be offered to God alone, and not to “God and the ancestors” when her baby sister is born, and that she may not take part in the heathen feast and rejoicings. Her faith in “the evil spirits which spoil the rice” disappears as the habit of daily prayer grows, and she realizes that, though the



SOME OF THE GIRLS IN S. MARY'S HOME, MAHANORO.

claims of the rice-field are strong, the claims of Sunday are much greater. For some the great day of baptism never comes, but for those who can persuade their mothers to become Christians it is a time of great rejoicing. Children, except those for whom the Mission is directly responsible, are not baptized unless their parents or guardians intend to become Christians; otherwise they are forced into heathen customs and heathen marriages against their wills. With the elder girls, baptism is sometimes followed almost at once by confirmation.

The school provides instruction in lace, crochet, and different kinds of weaving, as well as in French and the three R's. There

are two guilds for children who are living at their own homes—S. Margaret's Guild of Purity for elder girls and the Christian Children's Guild for younger ones who have been baptized.

When Miss Lawrence founded the school she tried also to establish a boarding house for the girls, but for some time people would not allow their children to stay with the missionaries, as they thought the aim was to collect a number of girls and ship them off to England. However, at last the Governor gave his little *boy* to live with them! It was two or three years before any girls were admitted as boarders, but now the house is well filled, and has been so for many years; any parents who are faithful Christians are only too glad to send their children to the Home that they may have a Christian training.

There are at present twenty-six boarders, and sixteen more are waiting to gain admittance as soon as there is an opportunity, which will be when some of the present girls marry, or when some kind friend in England offers to support another child—the cost for each is £5 a year.

Deaconess Porter, the present Head of the Home, writes: "The girls come to us between the ages of six and ten, before the heathen customs around them are likely to have gained much hold upon them; up to that age their parents, being Christians, can control them, but after that it is very difficult for children to grow up pure and true in a heathen village. They stay with us until they are married, which they are, as a rule, between the ages of seventeen and twenty. They go to school regularly, and in addition to the usual subjects they learn mat plaiting, weaving, and such things as will fit them to become good and useful wives. There are now several of the married girls living Christian lives; some have married catechists and help with the Sunday school and other evangelistic work; some have married teachers, and they too, one believes, are bearing steadfast witness to their faith.

"These children are of a particularly uneven temperament, so that many years of discipline are needed before they have such a living faith in God as may make them stand firm among the temptations around them when they go out into a heathen village.

"The first matron was a Malagasy woman, Rasitera. She came with Miss Lawrence in 1884 and remained until 1912; then a new worker was found who could also do more of the teaching, so Rasitera has gone to help at Mananjary, where one hopes she may give many more years of useful service in the extension of Christ's Kingdom."

The work at Mananjary is chiefly among the Betsileo and Antaimoro tribes. The former are, as a rule, very true and steadfast Christians; the latter are difficult to get hold of, but when converted are very steadfast. Deaconess Byam, who is temporarily in charge of the work, writes: "One dear old Antaimoro woman, who was very ill and suffered much, resisted all the efforts of her relatives to make her turn back to the faith of her ancestors. Whatever they said she remained firm, and in spite of all her

suffering she was bright and happy. The relatives at length carried her off south in a dying condition, and she died on the way and was buried with heathen rites. She was one who was rarely absent from the Mothers' Union meetings, and I miss her bright face even now. There is a great improvement in the behaviour of the women and girls in church; I think it is largely due to the example of the Mothers' Union members.

"One can almost tell what tribe the women belong to by the way in which they do their hair. Further south the Antaimoro have a unique and most picturesque way of doing it—innumerable little plaits, then a bandeau made up of several rows of many coloured beads, and above this the hair short and standing upright; it is very pretty and most effective.

"S. Margaret's Guild has been started here, but the numbers belonging are at present small. One member has just been married, and many of the younger girls were much struck by the service and the quiet gathering afterwards in the young couple's house.

"The day schools are large; 300 is the number allowed, but at times many more come. The Sunday school numbers 135, and is increasing."

At the other Mission stations which have not been especially mentioned much good work is being done among the women by the wives, sisters, or daughters of the missionaries, helped in many cases by the leading Malagasy women.

THE MALAGASY AS MISSIONARIES TO THEIR OWN PEOPLE.

From the very earliest days of S.P.G. work in Madagascar, the leaders of the Mission have aimed at founding a Malagasy Church, self-supporting in men and means, and they have had the happiness of seeing an indigenous ministry gradually grow in numbers and efficiency. The two theological colleges provide the necessary training. The preparation is very long and thorough, including, as it does, five years work either as catechist in charge of a country church, or as teacher in a Mission school, before the study for the diaconate is allowed to begin. The diaconate rarely lasts less, and often more, than three years. The priests are all middle-aged or elderly men, and are much loved and greatly respected by their flocks.

Malagasy men and women are beginning to rise to a sense of their responsibility towards their own nation, and none can make better or more effective missionaries to the heathen than the educated Christians of the country. If English missionaries are wise they will always teach their converts to assist them in their work. In teaching it is well to have an educated Malagasy at hand to explain difficulties and drive home the lesson, especially in the villages where the people are slower to follow and understand than are the townspeople. Much good work has been done by a Malagasy clergyman's wife on the coast. She used to attend all the

preparation classes for baptism and confirmation, and not only explained difficult points, but asked questions about the things she thought they ought to know.

This method helps to educate workers, and now that there happens to be no lady missionary in this district this woman is able to take classes herself. She is secretary for the local branch of the Mothers' Union, and does much visiting, besides being a real "mother" to the women and girls.

A Sunday service where priest, choir, and congregation are all Malagasy, and where there is reverence and heartiness, will fill the casual visitor with thankfulness and hope. The European influence is still needed, and will continue to be needed for many years to provide discipline, backbone, and direction, but an indigenous Church is surely growing, and those who are working and praying for this at home and abroad may take courage.

There are many voluntary district visitors and Sunday school teachers in all the districts. The unpaid lay preacher working with the Bishop's licence is also a great institution. The Malagasy *colporteurs* are doing a useful work in country districts by selling Bibles, Prayer Books, religious pictures, and tracts. Their salaries are paid by the British and Foreign Bible Society.

THE MISSIONARY AT WORK.

The spiritual work which the English missionary finds to do when he has sufficiently mastered the language is wide and varied. He takes his full share in the daily and Sunday services at his station. He rarely gets a morning to himself. A country teacher has perhaps come up to ask his advice on some pressing Church problem, and mentions incidentally, after talking half an hour, that he desires an advance of his modest stipend, or wants a Bible or Prayer Book, or a new surplice—in fact, the missionary knows that this last is the real object of his visit. Or again it may be the day for the teachers' monthly meeting, when the country catechists and teachers come up for instruction. The dates must be arranged for the priest's visit to celebrate the Holy Communion, reports as to the work done in the past month are asked for, a Bible lesson is given, difficulties are discussed, etc. At about 12 noon the visitors sit down in the garden, and are served with rice, beef, and fruit, the missionary sitting with them. The meeting, it should be said, began with a celebration of the Holy Eucharist at 8 a.m. After lunch private talk of all sorts with the missionary is indulged in, books must be bought, schoolmasters want chalk or registers, the salaries have to be paid, etc. Such days are tiring, especially if the missionary is new to his work.

On another day the missionary is off on a visit. The church he is going to may be some few hours' journey distant, in which case he will only be away for a single night; or he may be going to visit a chain of Mission stations in a distant part of his district, in which case he has prepared for a tour of a week or ten days.

When he reaches a station, about 5 p.m., he joins in the short Evensong and preparation service for Holy Communion, administers discipline where necessary, has a long talk with the teacher over supper, and goes to bed about 9 p.m. Next morning he is in church about 7 o'clock on the coast, probably not till 8.30 in the central province, for morning service which is Holy Communion with a sermon. He may take a churching or a baptism. It is usually mid-day before his work ends; after a short rest he goes on to some other church or returns to his home.

A missionary, when he has gained experience, spends his spare time in literary work. Need it also be said that he must find plenty of time for prayer?

Let us try to imagine ourselves in a small mud church in some country district. Some very ignorant women are coming to be taught the elements of the faith. The class has been announced for *antoandro*, the middle of the day, but having no idea of time most of them have been waiting outside for hours. The class is supposed to be for women, but a deaf old man has strayed in. It is held on "alternate Wednesdays," but the old man and his wife, comes every Wednesday. "It does not matter," she says; "if there is no class I go home, but it would matter if there was a class and I was not there." When the teacher arrives they go in and the class begins. First a simple prayer, and then a Bible picture of large dimensions and vivid colour is explained. The feeble uneducated mind must be enlightened before the eyes can see what is there; the picture must be explained in detail. The hour seems long, and very little is accomplished. A few words of Scripture, a prayer, or a hymn may be taught, but will it be remembered? Good-byes are said very lovingly, and there is much hand-shaking. As the teacher goes home she hopes that some impression may have been made, and some tiny seed perhaps planted for future growth.

Visiting a Family.—Picture a small, one-roomed Hova hut of sun-dried brick, with a grass thatched roof. Inside is a rough, wooden bed, a small table, and a water-pot. The family are seated on a rush mat at one end of the room; they are mourning for their youngest—the baby who had fallen asleep a few days ago. The mother's hair is hanging loosely about her head, and she rocks herself to and fro. In the distance, on the hillside, may be seen a little company of Christians in their white Sunday *lambas* coming to visit their fellow Church people in adversity. The men are in front, the women follow behind with the children. A near relative, probably the mother's sister, sitting at the door of the hut beckons the visitors to come in. Bending low and treading softly they enter, sitting down upon the mat. The room is filled to its utmost limit. Some put their heads in through the low windows; others sit down outside to await their turn. Sometimes these visitations have to be made in two or three divisions. "We have come to visit you in sorrow," says the chief visitor, and all smack

their lips. A few words of kind sympathy and prayer, and then one of the mourners, the father most probably, will give thanks in the usual formula, saying, "Our grief was very heavy, but you have made it light. By your visit you have taken all our sorrow away."

The visitors rise, leaving the room as softly as they entered it; others file in from outside to take their places. The leader of



MALAGASY WOMAN IN MOURNING.

This is a Hova woman, and the resemblance to the Polynesian tribes is striking. Both sexes neglect their toilet for some time after the death of a relative.

the party puts a small coin into the hand of the relation near the door—"the thread for the shroud" this is called—and they all go quietly home.

Study Problem.—To discover the methods employed for the evangelization of Madagascar.

Assignments.—1. Ask one member to add to the map the seven Mission districts, roughly indicating their boundaries by a dotted line.

2. Let four members describe the work of (*a*) the theological colleges, (*b*) the Pastors' Aid Society, (*c*) a European priest in Madagascar, (*d*) a lady missionary in Madagascar; and let all the members discuss together which method of work they consider the best.

3. Let one member write a letter saying that he will not support the work of the Madagascar Diocese, and giving his reasons, and all the members be prepared to answer it.

CHAPTER V.

Mission work—the present.

Having gained an idea of the field occupied and of the methods of work, we are in a position to learn what is at present being done in the various districts.

I.—TANANARIVE AND DISTRICT.

The present Bishop is the Right Rev. George Lanchester King, D.D. He is Dean of the Cathedral, and does a certain amount of the work of a parish priest; there is usually, however, a missionary who is sub-dean, and who takes the greater part of the pastoral work. There are two Malagasy priests who also teach in the girls' school, a native choirmaster, and a surpliced choir. The normal congregation on Sundays is about four hundred. There is service at 7.30 a.m. and 4 p.m. daily; the former is attended by the day school children, who number five hundred in all. All the services are in Malagasy with the exception of a Sunday afternoon English service, which is held once a month. There is a daily Eucharist.

District Churches.—In addition to the Church of Holy Trinity in the business quarter of the town, there are two small suburban churches with congregations of two hundred each. In the country round there are seventeen churches—six of these lie four to ten miles to the west of the town and form a parish under a Malagasy priest; another six lie a similar distance to the east and also form a parish. The remaining five are scattered; they are served in part by lay readers and catechists, in part from the Cathedral.

* **Anglican Schools.**—There are three schools in Tananarive—the High School for Boys, the Girls' School, and an elementary mixed school at Holy Trinity, Zoma, under a native teacher. Benches, blackboards, maps, etc., are found in all our schools. The children are carefully instructed in Holy Scripture and the Church Catechism; their secular subjects are French, arithmetic, history, geography, etc. The Boys' High School is also a normal school, and about six boys are prepared each year for the Government examination for certificated teachers. The girls are exceedingly

* See also Handbook on "Educational Missions."

good at needlework, and the top class is taught lace-making. Each of these schools has its boarding house; there are eighteen girls in S. Laurence's Home, supported by friends at home, and from ten to twelve boys in the Boys' Home, supported by scholarships from the Society for Promoting Christian Knowledge. Each child costs £5 a year to feed.

We have also seven elementary schools; in these the level of education reached is not very high—reading and writing Malagasy, the first four rules of arithmetic, and some French words about represents the standard attained.

II.—AMBATOHARANANA AND DISTRICT.

The thirty-four churches of this district are for the most part divided into groups or parishes, and are served by Malagasy clergy, as there is only one European missionary in charge of both college and district. The latter is necessarily left, to a larger extent than is the case in other districts, to the Malagasy clergy, and they have increasingly justified the responsibility placed upon them.

The district is, on the whole, a poor one; the country is not fertile except in the valleys where rice is grown. The chief occupation of the people is agriculture, which is not, as a rule, pursued with more energy than is required for self-subsistence. They own a certain quantity of cattle, but the grass is so poor that it is extremely difficult to keep them alive through the long winter drought, and if that be unduly prolonged, as happens now and then, many of the cattle die.

The country is fairly healthy, lying as it does at a mean elevation of about 4,000 feet above the sea, but fever is prevalent in the hot, wet months from January to March; the cold months of May, June, and July bring every year a great many cases of pneumonia, an illness which often proves fatal to the native constitution.

During the past few years the people have done what they could towards furnishing their churches with altars, fonts, pulpits, and benches, and appreciation of the desirability of having seemly externals of worship appears to have increased. The self-dependence of the work in this district has grown apace. Of the spiritual state of the people it is less easy to speak; it varies, of course, in different churches, but there are grounds for the belief that good progress is being made, though slowly and without any evident demonstration or "revival." Some of the best and most zealous Christians in this district are descendants of the "Malagasy Martyrs."

III.—RAMAINANDRO AND DISTRICT.

An account of the beginnings of the work here was given in Chapter III. The churches are now making good progress. Archdeacon McMahon is helped by two native priests and two deacons, besides catechists and voluntary readers. There are over one thousand communicants.

The Christians have been taught self-help from the first. For several years they have provided a third of the salaries for the Malagasy clergy and teachers, and in some cases they are now giving the whole. The schools still require help from the Society for the Propagation of the Gospel. We may add that the boys from these schools have always been a credit, whether working for the Government or for the Mission.

IV.—BEFORONA, TAMATAVE, AND ANDEVORANTE.

1. **Beforona** is a forest district. There are eight churches with five hundred Christians, nearly one hundred of whom are communicants. An itinerant Malagasy priest divides his time between



BEFORONA CHURCH, MADAGASCAR. A TYPICAL COAST CHURCH, OFTEN FAR TOO SMALL FOR THE NEEDS.

these eight churches, and they are also visited from time to time by the missionary in charge of the entire district. The work is slow and difficult, and requires much patience as well as physical endurance. The climate is very hot, and there is a great deal of rain; when the missionary goes round upon a general visitation, lasting perhaps a fortnight, he not infrequently does so in pouring tropical rain.

The spiritual condition of the people in this district is improving, and the work has been greatly strengthened by the arrival of some trained catechists from S. Augustine's College, Ambinanindrano, who have gradually taken the places of inefficient and only partly

trained lay readers. These qualified students from the college are undoubtedly the backbone of the staff throughout the forest and river districts, and they are all a great credit to their *alma mater*.

2. **Tamatave** district has five churches, and of these S. James', in the town of Tamatave, is numerically the strongest. The work has made great progress lately under the Rev. John Rakoto, who is in *quasi* sole charge. There are about 500 worshippers altogether, of whom only 130 are communicants; this somewhat small percentage seems to indicate how difficult is the spiritual side of the work, and how patient the clergy in charge need to be. The Sunday school and Bible classes are well organized, and there is a general air of keenness and unity in the congregation. The day school has a regular attendance of ninety children. It is at Tamatave that the missionaries find a warm welcome on landing in Madagascar and a kind farewell when they leave. If, on their arrival, they are able to stay for a Sunday they will find a bright service, a crowded congregation, and a large number of people waiting outside to shake hands when service is over. It makes them feel at home at once, and hand-shaking is a splendid means of communication until speech is found. It is the custom among the members of all the congregations on the coast to wait outside the church after service to shake hands with one another. It seems to correspond to the "kiss of peace" in the early Church.

The remaining four churches are several miles from Tamatave. They are all under the charge of one Malagasy priest. The strongest feature of these churches is their sense of unity; they are considerable distances apart, but the congregations meet at one centre for corporate Communion on all the great Church festivals.

3. **Andevorante** is the head-quarters of the European missionary. It is a large village, with a population which is mainly Betsimisaraka. The Mission station, consisting of the church, missionary's bungalow, day school, and teachers' houses, stands among cocoanut palms and eucalyptus trees in the centre of the village. The Christians live in palm huts on the north side of the church; the population on the south side of the village is almost entirely heathen. The only wooden buildings on the Mission compound are the church and bungalow; travellers' palm supplies the material for the rest. The huts can be easily moved from place to place, and are not infrequently blown down in a hurricane.

There are no paid caretakers for the church at Andevorante; the children love the church, they open and close it, ring the bell, and do all that is necessary. The boys clean the floor on Friday afternoons, polishing it with cocoanut brushes and very willing feet. Before the Festivals they are up early and off into the forest to get flowers and berries for decorations.

The Sunday services are bright and hearty, the people are very responsive and ready to follow a strong lead. There is a good Sunday school, besides large Bible classes for men and women. There are also flourishing branches of the Mothers' Union and S. Margaret's Guild for girls. Classes are held weekly for men

and women under instruction for holy baptism, and also cottage meetings in some of the huts. It is very interesting to hear the Malagasy priest instructing his converts at an early stage; he begins almost at once to teach them the Ten Commandments. A visitor once asked the reason for this, and received the reply that it was very necessary to impress upon the heathen in their earliest instructions that God requires service from them, and that they must prove that they intend to become good Christians by learning to obey Him before they are baptized.

V.—VATOMANDRY AND MAHANORO DISTRICT.

1. **Vatomandry** is halfway between Andevorante and Mahanoro. The work here is in charge of a Malagasy priest who is respected by everyone. He is also responsible for two district churches, one of which was only recently opened.

2. **Mahanoro** district has seven churches in charge of a European priest, whose head-quarters are at the town of Mahanoro. The church here was built in 1884, and is dedicated to S. Mary. It holds about four hundred people and is always well attended, especially at Evensong on Sundays. There is the usual arrangement of Sunday schools, Bible classes, and preparation classes for baptism and confirmation.

The six remaining churches are all doing well, and the work is likely to increase, as at several other places the people want to build churches if they can obtain the necessary permission from the Government.

VI.—AMBINANINDRANO AND DISTRICT.

The district of which Ambinanindrano is the capital is inhabited by an offshoot of the great Betsimisaraka tribe, called the Vorimo. These people believe in the existence of a Supreme Being, but this belief has very little influence upon their lives, which are overshadowed by a superstitious dread of offending the spirits of their ancestors. On almost every occasion of joy or sorrow sacrifices are offered, and when once the people can give up the belief in the divinity of their ancestors their trust in the efficacy of sacrifices forms almost as good a foundation for Christianity as did the religious system of the Jews.

The theological college at Ambinanindrano has already been described. In addition to it there are eight district churches dependent upon the European priest for the Sacraments. There are also two churches, each with a Malagasy priest, respectively two days and three days' journey on the road to Tananarive. One of these places, Anosibe, is entirely supported by the newly started missionary association, a purely Malagasy venture.

There are about eighty communicants at the mother Church of S. Andrew's, Ambinanindrano, and nearly three hundred in the whole district.

VII.—MANANJARY AND DISTRICT.

Our Mission has now been working here for more than twenty years. It was started by a Hova named Rafahitra, and was continued by the Rev. Alfred Smith, who left at Christmas, 1902. Our work extends from the Faraony River in the south to Sahavato, a large village in the Betsimisaraka country. The latter is our newest station; this village is only a few hours distant from Befotaka, one of the stations in the Ambinanindrano district, and is therefore of importance as a connecting link between north and south.

The Antaimoro are met with nearly everywhere along the east coast, as they have small settlements in various parts, but it is only in their own country that they are found following their old customs to the full. They claim to be descended from Abraham, and to have come from Mecca. As a consequence they have many Mohammedan customs. The medicine man reigns supreme, and the grossest superstition prevails. No work of any sort can be undertaken until the medicine man has been consulted as to whether the day is a lucky one or not. Some of the old men have books written in Arabic, which some of them can read. From these they prescribe drugs and leaves to be taken internally, or tied round the neck as charms against evil spirits or sickness. These people believe in a superior spirit, the Creator, but look upon Him as being vague and far away.

Their prayers are addressed to the spirits of their ancestors. The writer recently saw a man go down to the river bank with his nets. Before entering his canoe he sat down and cried out in a loud voice across the water, "Come and help me, O mighty ones." Then followed a long string of names of the departed.

The town of Mananjary is one of the most important and the district one of the most populous in the whole island. The church, which is built of wood, is dedicated to S. John. The Mission compound stands midway between the European and Malagasy quarters. It contains church, missionary's house, boys' school and boarding hut, deaconess' house, and Malagasy priest's hut. The church is well attended, and an excellent work is being done in the schools. The district is a wide one; it is connected with Tananarive by a road and motor-car service which accomplishes the journey in three days.

Study Problem.—To understand what the Church in Madagascar is doing to-day, and what it may do in the future.

Assignments.—1. Ask seven members to give an account of the work being done in the seven districts, and let all the members discuss where they think help is most needed.

2. Let all the members bring suggestions as to how the Home Church can help the work of the Church in Madagascar, and draw up together a list of petitions for this work.

“What of the Days to Come.”

(Contributed by the Bishop).

It is often asked, “What exactly is the position of the English Church in the French colony of Madagascar? What are its prospects? What is its justification?” A very brief answer upon each of these three points must suffice.

To take the third question first, “How does the Mission justify its existence and its cost in men and money to the Church at home?” One mistake may be disposed of at once—it is not there to minister to English residents. If we except the missionaries, the few English residents are scattered over so very wide a surface that it is quite impossible, save in Tananarive, to organize English services. The Mission is in Madagascar an entirely native affair; it justifies its existence just as Missions in China, Japan, Central Africa, etc., do, by the converts it gains and the witness which it bears to Christ. It has been planted, it is extending its bounds, it is fully alive and vigorous. It has its native clergy, communicants, and Church-goers; it is an integral part of the Anglican Communion, though its members, with very few exceptions, know no English and care nothing whatever for England. Such patriotism as they have—and it is early days to expect such a thing at all—the English missionary tries to direct towards France and its President who is always prayed for in our churches.

There is, therefore, an indigenous branch of the Catholic Church, according to the rites and formularies of the Anglican Communion, settled in Madagascar. The question of leaving such a branch of the Church, when the French took the island in 1895, may have been considered at home, but was never seriously contemplated by the missionaries abroad. Had they thought of it they would probably have replied in the famous words of Archbishop Benson about another missionary Church, “Where the Catholic Church goes, there it stays.”

The Anglican Church in Madagascar, as elsewhere, stands for what might be described as liberal Catholicism. It brings its faith and worship to the test of Holy Scripture. Its Prayer Book is like that we all use, except that the Holy Communion service has always been that of the American and Scotch Churches.

It does not seek to proselytize from other Missions; it goes, so far as is possible, into unoccupied ground. Where it is interlaced with other Missions it does its best to keep its own people faithful, while preserving a friendly and sympathetic attitude towards the Roman Catholic and the Protestant Missions. The clearness of its position gives it an influence far greater than its numbers would seem to justify.

And its future—what of that? Ah! that is in the hands of God. There must be no haste towards recognizing other communions, no compromise of the truth as to faith and orders.

It may be called upon to look on with sympathy while Protestant Missions, whose mutual differences are not at bottom very great, come to terms one with another. It may even have to see a sort of Pan-Protestant Church come into being. It can only wait and look on with sympathy, believing that its duty is to guard its own heritage intact, and that the day will come when it will be asked to contribute just those elements which are needed for the fulness of the Church, and to assimilate, so far as it can do so without compromising its principles, much that is right, good, and serviceable in systems other than its own.

And it is by prayer in the name of Jesus, by a simple belief in the actual presence of the unseen Christ at our altars, by preaching a simple Gospel message, by maintaining the dignity of our priesthood, by our ministry of reconciliation faithfully used—it is in this way alone that we can fulfil the high purpose of God for us. May He grant that all students of this little book may see plainly what the Catholic Church really is and what it stands for, and relying on spiritual weapons alone, help forward the cause of Missions to the heathen in all parts of the world.

Collect for the Madagascar Mission.

Bless, O Lord, we beseech Thee, the Church's Mission in Madagascar, and all, whether at home and abroad, who are labouring therein. Let Thy Holy Spirit teach, comfort, and strengthen us, that we may set forth Thy glory and so forward the salvation of others, through Jesus Christ our Lord. Amen.

NOTE.—Anyone who wishes to join a Union of Prayer for the Diocese of Madagascar is asked to apply for information to Miss Davy, Thornton Hill, Exeter.

Books of Reference.

- "Madagascar of To-day," W. W. Cousins (R.T.S., 2s.).
- "Thirty Years in Madagascar," T. T. Matthews (R.T.S., 7s. 6d.).
- "Among the Menabe," C. H. Smith (S.P.C.K., 1s.).
- "Madagascar and its People," J. Sibree (out of print).
- "The Great African Island," J. Sibree (out of print).
- "The Madagascar Mission, 1901-10" (L.M.S., 2s. 6d. net).
- "Madagascar, its Capabilities and Resources," Dawson (2s.).
- "Two Hundred Years of S.P.G." (Chapter LVII.), C. F. Pascoe (S.P.G., 7s. 6d.).

"Snapshots of Mothers' Union Work in the Diocese of Madagascar," Miss G. M. King (Mothers' Union, 2d.).

"Historical Sketch of Madagascar" (S.P.G., 1d.).

"S.P.G. in Madagascar Picture Book" (S.P.G., 1d.).

"Work among Women and Children in Madagascar" (S.P.G., 1d.).

"Among the Malagasy," J. A. Houlder (London: J. Clarke and Co., 14 Fleet Street, 3s. 6d. net).

"The Children of Madagascar," H. F. Standing (out of print).

"Madagascar, its Missionaries and Martyrs," W. J. Townsend (Partridge, 1s. 6d.).

"Animism," K. W. S. Kennedy (S.P.G., 2d.).

Quarterly Paper issued by the Madagascar Church Mission Union (Miss Druitt, Christchurch, Hants).

Articles in *The East and The West*—"On the Malagasy Character" (April, 1905); "On a Native Ministry" (April, 1909); "On Government Policy" (January, 1909).

Articles in *The Mission Field*, January, 1906; February, May, November, 1907; January, 1908; March, November, 1910.

Part III. THE CURIOS.

The Society is gradually building up a collection of curios and objects of interest, from the various lands in which it is helping the Church; and, with the help given us by our missionaries abroad and friends at home, the collection is becoming more fitted for its purpose and more capable of proper arrangement. Our aim is to be able to send down to each Exhibition such a selection of curios as will arouse interest, stimulate enquiry, and be in some degree a revelation of the *soul* of the people whose lives and surroundings they are intended to illustrate. We desire that they shall so represent the various aspects of life in far-off lands, as to tell an all-round story of the natural aptitudes and ability of the people; indicating very probably the darkening of their understanding and enfeebling of their powers in long ages of ignorance and superstition, with the consequent deadening of the human affections and the lapse into crafty, cunning, and violent practices. Where possible, too, we desire to present such objects as reveal the strivings and gropings after higher ideals which are to be found even in the most degraded of peoples. A visit to a court thus supplied, and intelligently served by instructed stewards, is calculated to impress the visitor with a deeper sense of the reality and unity of human brotherhood, and to make him see something of the infinite loss that humanity has sustained in the abandonment of whole races to deadening superstitions, or to the half lights of imperfect faiths.

The Steward and the Curios.—The court steward is responsible, while on duty, for the care of the curios, some of which may be very valuable, if not intrinsically, yet from their rarity. Some curios are fragile, and need careful handling. The general public are not allowed to handle the exhibits, consequently the steward should see that they are so placed as to be visible, and when it is necessary to handle a curio the steward alone is to do it, and give a short explanation of its meaning. A few short but *definite* remarks on the nature of the article, its use, and by whom it is used, are better than long vague descriptions. Stewards have been heard to say, "*They use this there, for such a purpose,*" not realizing apparently how little this may convey to the hearer. It is best to begin in some such way as this, "These curiosities are from," say, "South Africa; they are made and used by the Zulus," and then a few words to say who the Zulus are. The steward will then probably display some object which shows the natural cleverness of this great people. This will lead him to speak of their superstitions, and he will pick up some article illustrating them, and so by using one curio after another he will leave in his hearers' minds a definite impression, not perhaps very full, but clear as far as it goes, of the need these splendid people have and feel, of a Saviour. A word or two about Missions and our duty, will give point to this little talk, and the steward will be surprised at the interest he has

aroused. If the steward makes a point of being present when the missionary is speaking in his court, he will soon become familiar with the main lines of the deputation's talks and be able to speak with more knowledge than if he depended entirely upon books.

The steward will find children most eager questioners; and he will show them the more interesting of his curios, always striving to arouse their sympathy in the needs and sorrows of the heathen world.

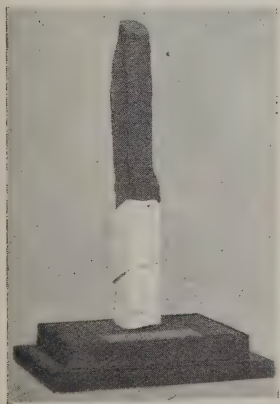
N.B.—The steward should not require, before describing an article, to read the label in the presence of the visitor, and it should be the pleasant duty of the steward to see that the curios are kept clean and free from dust.

Notes on the Curios.

The objects arranged in this court are mainly the work of a people who have proved their capacity for attaining a high degree of civilization, and who have shown not only that they can appreciate Christian doctrines, but are prepared to make great sacrifices for the faith.

Distinction should be drawn between the Hova and the Betsimisaraka and other tribes, the Hova being the conquering and more civilized race. See Part II. of the Handbook.

1. Circular mat. The mat is made from fibre of the aloe plant, often called the century plant, because it is said to flower only once in a hundred years; this is true, for as soon as the plant flowers it dies. The fibre is used for making ropes and fancy articles, sacking, etc. From the Island of Mauritius great quantities are exported to Europe. The fibre is obtained from the plant by beating it with sticks. The pith of the stem is used for making sun helmets.



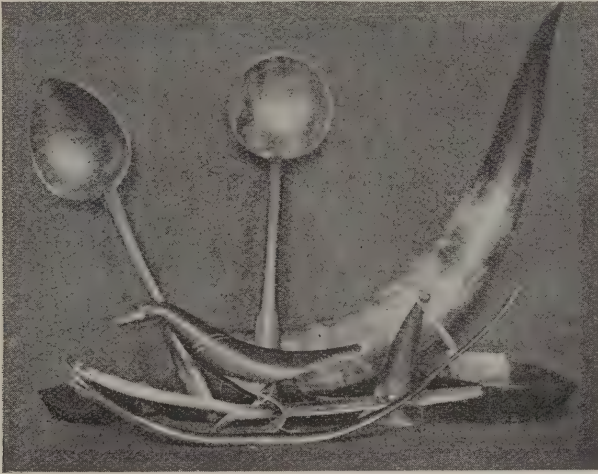
No. 2.

2. Betsimisaraka praying place. Model of a monolith, praying place. These stones are the only places of worship among the Betsimisaraka; they are raised to the memory of some great man, or woman, who has died away from his home and whose bones cannot be brought back to the family grave. The people believe that the spirit of a man not buried, would wander up and down the world, in company with wild cats and owls, and would do a great deal of harm to his late friends; to prevent this the people raise these stones. They

are solitary or in numbers. Here the religious services, if they can be so called, are carried out; sacrifices of oxen and other animals are made; food, clothing, and drink are placed at the foot of the stone for the use of the spirit. Here, too, are carried out the ceremony of blessing and cursing, over the body of an ox. The skulls of the bullocks killed in sacrifice, are placed on poles round the stone, amongst the heathen Betsimisaraka. All agreements, etc., are ratified at these places, such as blood brotherhoods; also, when a rich man makes his testament, he calls his family here to promise that his will will be carried out. The piece of calico wrapped round the stone is a thanksgiving offering for benefits supposed to have been received from the spirit.

3. Lamba (coloured cotton). Cotton is grown in Madagascar, but not extensively; it is spun and woven by the women. When native cotton cannot be obtained, the women procure American cotton cloth, unravel it, and weave it up again to suit the native market. The dyes are procured from roots and barks of trees and different earths; sometimes European dyes are used. The lamba is the national outer garment, and is used plain white or coloured. The silk lambas are very beautiful and lasting. A coarse red silk lamba is used instead of a coffin for burial purposes.
4. Mat, native grass.
- 5 and 8. Fly switch and hand screen. These are used to keep flies away from bodies awaiting burial. Sometimes bodies are kept a fortnight or three weeks among the Betsimisaraka before they are buried, during which time relays of women sit by and fan the corpse to keep the flies away. The fans are afterwards placed on the graves of the dead, and are considered sacred.
6. Xaba (raffia silk). See No. 9.
7. Mat.
9. Pieces of raffia palm. Articles made from rofia fibre. Raffia, as it is generally called in England, is not a grass, as many people think, but is the fibre of the young frond of the raffia palm (*raphia ruffia*), of which there are numerous trees on the west coast of Madagascar and other parts. The rough fibre is exported to England, where it is used for gardening purposes; in France it is used for tying grapes; hundreds of tons are yearly exported from the island. The people of Madagascar find this tree most useful; numerous sorts of cloth are made from the fibre, some as fine as a silk handkerchief, some as coarse as sacking. (Specimens are shown in the court, also basket work and other articles made from the material). The tree also supplies delicious salad, called "palm yeast," but to procure this causes the death of the tree. Ladders and palanquin poles are made from the branches; fishing nets and many other things are made from the peel of the leaf.

10. Horns, horn work. The Malagasy make great use of horn. Their oxen are very large, and have fine long horns; these horns, with heat, are formed into many articles of domestic use, such as drinking vessels, plates, dishes, and spoons, which are most beautifully and artistically made. The horn in its natural state is often used for drawing water from the wells; and in most heathen villages one will see a horn hanging from the roof of the huts—it is called “nytranon’ andriamanitra,” the house of god, for in it the people keep their “ody,” i.e., *charms* (in which they put their trust), at night. In our Christian communities a horn pierced with a hole is used instead of a bell for calling the children to school and the people to church; it can be heard a long way off. Many specimens of horn, including toys, are shown in the court.
11. Horn tray. See No. 10.
12. Large horn spoon. See No. 10.



No. 10, etc.

13. Needlework. Specimen of needlework. The Malagasy women do splendid needlework, as they take so much care. In the specimen shown, will be seen hemming, button-holing, darning, and patching. This sort of work is taught in all our schools, and we have to submit specimens of the work done, to the inspectors sent by the French Government. Embroidery, sampler work, and lace making are also taught, when the girls have passed in darning, etc.
14. Spoons. 15. Snuff box.
16. Fibre cloth. 17. Calabash.
18. Leaf dish. These dishes are made by the forest tribes, who use the stiff leaf of the traveller's tree instead of plates,

dishes, spoons, etc.; they are only used once, then thrown away, except the spoon used in eating the first dish of the newly harvested rice, which is stuck in the roof of the house as a sort of thanksgiving to the spirits. The Malagasy never give to the spirits what they can make use of themselves; thus, when offering a bullock, the flesh is dedicated to the spirit and is all eaten at the feast; the skull only is left. A fowl may be offered, but the feet are given to the spirit. The more substantial leaf dishes are used for honey or lard, etc., and as drinking cups.

19. Brush, made of raffia. See No. 9.
20. Grass case for papers, containing a letter written by a little Malagasy girl. School children use these cases for bringing their books to school.
21. Specimen of lace. Lace was first taught in Madagascar by Mrs. Wills, of the L.M.S., about twenty years ago; now the art has spread on all sides. This lace is made from silk, cotton, or raffia fibre. Some of it is very beautiful. The small piece framed shown in the court was made by a woman formerly a pupil in the S.P.G. school, who gained the prize from the Government for her beautiful work. Another piece, a handkerchief border, a very inferior specimen, was made by a little girl about nine years of age.
22. Basket (open work), made from raffia fibre.
23. Basket (small).
24. Specimen of cloth. A piece of grey rough stuff about two yards long. This material is made from a *sort of thistle* down, a wild plant growing on the hills of Imerena. It is not common, and is not very useful, as the twist in the down is too short to make a strong article.
25. Flat mat basket.
26. Mats made of raffia fibre. See No. 9.
27. Leaf spoon and dish. Used by the natives when travelling.
28. Basket.
29. Sleeping mat. The Malagasy are very clever in making mats; for this purpose they use different grasses and rushes. The mats are so finely made sometimes, that women use them as skirts; they are excellent for sleeping on, being soft and cool in the hot climate. Many of them are beautifully coloured and worked in patterns. The small square mats are used as dishes and plates at table.
30. Weight carrier, porter. All goods are carried by porters, as most of the roadways are merely footpaths.
31. Fibre bag. Embroidered by a little schoolgirl in one of the S.P.G. schools.



No. 30.

32. Strips of fibre cloth. If these strips are red with embroidered letters, they are used for wrapping the dead, (instead of coffins).
33. Dolls (6). Six dolls showing the manner in which the natives of Madagascar dress.
34. Wooden spoons. See No. 98. 35. Palanquin. See No. 119.
36. Musical instruments. The Betsimisaraka think that when a person is taken ill, it is because an evil spirit has entered into the body, and can only be driven out by noise. Sometimes such an instrument as shown is used, being rattled close to the sick person; or a bamboo is used, being constantly beaten, sometimes for a week or more, without stopping, until the patient is better or dead.
38. Maps of Madagascar (2).



No. 45, etc.

39. Surf boat with outrigger. The surf boats are used at sea; the natives will go out far from land in perfect safety. Bishop Kestell-Cornish travelled for days in one of these canoes.
40. Gourds (2).
41. Valia in case (native harp). The Hova people are very musical, and use this harp with much effect; it is made from a bamboo, the strings are raised from the bamboo itself; the bridges of different heights, cause the variety of notes. They make very sweet music; the result when there are many played together is very charming; in the Queen's band there are thirty performers.
42. Mats. 43. Gospel of S. John (Mauritian Creole).
44. Prayer Book (portion of Malagasy).
45. Basket (small). Made in nests of twelve, some beginning as small as a thimble. They are more for ornament than use.

46. Aloe fibre mat. See No. 1.
47. Leaf dish. See note on No. 18.
48. Ornamental bamboo. These long bamboo snuff boxes are carried in the girdle; the natives use a great deal of snuff, but not in the European way—they throw it under the tongue. The bearers of the palanquins say that it gives them endurance on their long journeys. There are several sorts of snuff boxes among the exhibits.
50. Specimen of raffia palm work. See No. 9.
51. Sampler. See note on No. 13.
52. Lace. See No. 21.
53. Doll and doll's lamba. See No. 84.
54. Basket weaving specimen.

55. Conch shell. In out of the way villages, instead of bells to call the children to school and people to church, conch shells are blown. The idea has been adopted from the native custom; formerly in days of war, on a sudden attack these shells, or horns, were blown to call the people together; they can be heard for miles around. See No. 10.

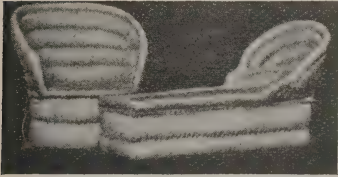


No. 55.

56. Bamboo box. See No. 48.
57. Hair brush, made of stems of grass.
58. Hat. See No. 85.
59. Lamba. See No. 3.
60. Combs. It takes many hours for a Malagasy woman to do her hair in the elaborate fashion now followed, so it is not often taken down. These sharp combs are useful to get under the plaits of hair.
61. Wooden slate. These are made by the children in out of the way schools, where they are unable to get anything better. They write and do their sums with a burnt stick. When the "slate" is full they wash off the black and use it again.
62. Crocodiles (horn, 2). See No. 10.
- 63 and 64. Trays. See No. 10.
65. Photograph of Queen Ranavalona. Ranavalona was the third Queen of that name; she was young when she ascended the throne. Born of Christian parents, she was educated in a Christian school, and tried to reign with justice and for the good of her people. Unfortunately, traitors who surrounded her sold the country into the hands of the French, who annexed the island. Madagascar is now a French colony. The exiled Queen is a State prisoner of the French, and lives in Algiers.
66. Native baskets (2).
67. Native baskets (2).
68. Bark cloth. This material is made by the natives of South Madagascar, and is the inner bark of a tree, beaten out with sticks or mallets after being steeped in water.
69. Picture (lace leaf). This pressed leaf is called the "overanda," and is looked upon as one of the curiosities of the vegetable kingdom. It grows in the water. The root, which is like a

small potato, is edible; the leaf has not been skeletonized, but is in its natural condition, except that it has been dried and pressed.

70. Furniture (model, 2 pieces). Couch and chair made from the peel of the triangular papyrus reed, which grows very freely in Madagascar. This plant is most useful to the natives;



No 70.

the reeds, which are large, are pierced and made into a sort of hurdle; these are used for the walls and partitions of their huts. Thick mats are made from the peel, and many sorts of domestic articles, baskets for grain, fishing nets, etc. The pith is the material from which the ancient Egyptians made their paper. The art of making the same

sort of paper was known among the Malagasy; they were probably taught it by the Arabs who settled on the island.

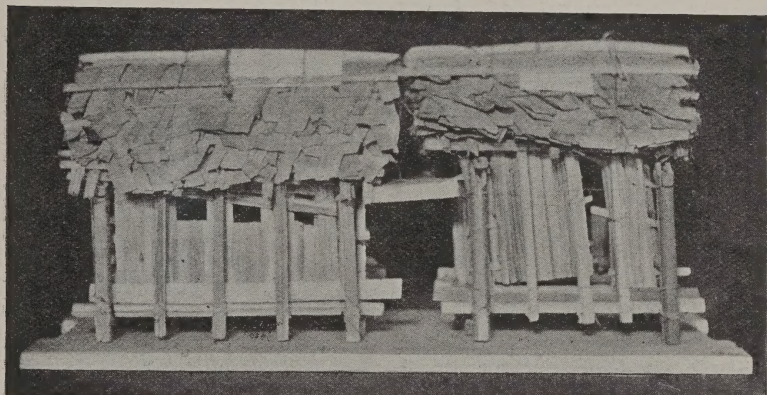
71. Bucket (model). 72. Bark used for dyeing cloth.
 73 and 74. Baskets. 75. Snuff box and spoon.
 76. Cuckoo (horn). See No. 10. 77. Basket.
 78. Raffia lamba (East Coast). See No. 9.
 79. Picture by native boy.
 80 and 81. Sleeping mat (Betsimisaraka).
 82. Model of mortar for pounding rice. Also full size for pounding tobacco for snuff.
 83. Horn tray.
 84. Betsimisaraka dolls (2). Two Betsimisaraka dolls in the costume of the tribe. Notice how the hair is done up; also the dress—a sort of sack without a bottom is put over the head, tied around the waist, and then turned down, making a sort of double skirt. One of the dolls has a small one fastened to its back, the mode in which children are carried. The mat is used to shade the infant from the sun and shelter it in rain.
 85. Betsimisaraka hat. Made by boys in Andevoranto School. (Note close-fitting hats, 2).
 85A. Wooden sun hat. This hat is cut from one piece of wood. In carving and cutting out the Malagasy are very clever, as this hat will show.
 86. Betsimisaraka doll. See note on No. 84.
 87. Betsimisaraka dinner mats. These mats are used by the Betsimisaraka as plates and dishes.
 88. Betsimisaraka plates. 89. Cup (horn).
 90 and 91. Aloe fibre work. See No. 1.
 92. Wooden plaque with picture of Tananarive. This wooden plaque is used by the gold-diggers for washing their gold,

but here it is the base of a picture of the capital of Madagascar, showing the Royal Palace, the Silver Palace, the Law Court, and the first school built in the country. It will be noticed that the figures are not carved, but are cut out and stuck on the wooden base.

93. Bird (horn work).
94. Crocodile (wood). A toy made by a schoolboy.
95. Horn work. See No. 10.
96. Raffia cloth. See No. 9.
97. Horn spoon. See No. 10.
- 98 and 100. Wooden spoons. Wood is often used for making domestic articles, especially spoons and ladles; some of them made from orange wood are brought to great perfection.
99. Specimen of raffia palm.
101. Wooden comb.
102. Table cloth, embroidered in our schools.
- 103 and 104. Horn spoons. See No. 10.
105. Tortoise. A toy cut out from a piece of soft wood by a schoolboy.
106. Snake skin.
107. Needlework.
108. Tinder box, with flint and steel. The flint is smartly struck on the steel until sparks fall on the tinder; it is blown gently until fire is obtained.
109. Collects in Malagasy.
110. Nest of baskets. See No. 45.
111. Woman's hat, made from split rushes.
112. Spoon.
113. Lamba. See No. 3.
114. Snake (bone).
115. Specimens of printing.
116. Shelter for baby. See No. 84.
117. Painting by pupil teacher.
118. Fibre of raffia palm.
119. Palanquin (model). Until the last few years the only mode of travelling in Madagascar was by palanquin. Four or eight bearers are taken at a time, according to distance. They go from twenty to twenty-five miles a day. As there were no proper roads in the country, fit for a cart or carriage, everything had to be carried by men. The bearers are very clever in going up steep hills; every few hundred yards they change from one set of four to the other set. The French have now built a railway and made good roads.
- 120 and 121. Paintings.
122. Tobacco box.
123. Canoe. Along the coast of Madagascar are numerous rivers and lagoons, extending for several hundred miles, and spreading over a large tract of country. The canoe is found exceedingly useful by the missionary in visiting his Mission. Some of the villages are tucked away in the forest and bogs; often the only means of reaching them is by canoe. These

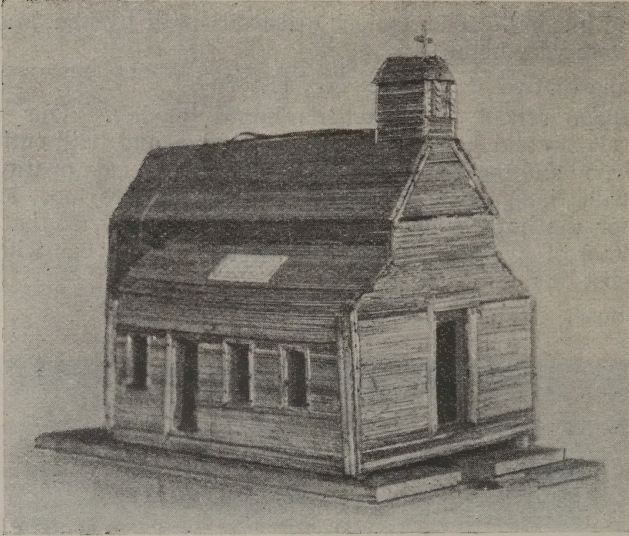
are simply "dug-outs" made from a single tree. The model shown is of one used in the interior; those on the coast are more pointed.

124. Bamboo box.
125. Bed (model). The ancient bedsteads used by the Malagasy were very high.
126. Valia (native harp). See No. 41.
127. Village school and teacher's house (model). Our village schools and houses are very primitive, and built entirely of wood and the leaves and stems of the ravenala or travellers' palm, indigenous in Madagascar. They are most suitable for the hot country, and are not very costly, so that in the land of cyclones, if they are destroyed, they can with little cost be rebuilt.
128. House. Refer to No. 127.



129. Figure (woman water carrier). A woman of the Timora tribe carrying water.
- 130, 131, and 132. Pictures.
133. Pencil sketch. Pencil sketch of S. Laurence's Cathedral, Tananarive, drawn by one of the S.P.G. schoolboys. This stately and beautiful cathedral was built by the late Bishop Kestell-Cornish, who travelled all over the world collecting funds for the building of it. It is dedicated to S. Laurence, because Madagascar was formerly called the Island of S. Laurence, as it was discovered on S. Laurence's Day, August 10th, 1506 A.D.
134. Model of church. This is the model of All Saints' Church at Andevoranto, and was made by one of the schoolboys from the pith of the raffia palm. The church itself is of wood; it

has seen rough service in its time, having been almost overturned in a cyclone, partly destroyed by fire, and once it might be said to have been used as a fort, when in a sudden



No. 134.

rising, the people took refuge inside and under the floor, as the church for coolness is raised about eighteen inches above ground.

135. Loom (model). Used by the natives for weaving lamba cloth, etc.

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